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AND
YOUNG PEOPLE.

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The People's Church.*

BY REV. J. W. HAMILTON, D.D.

Thy Church, O God, the pilgrim's home,
"The house of thine abode,"
Reveals, where restless wand'ers roam,
The path thy Son hath trod.

The way through sin and darkness lies,
But cannot lead astray ;—
Resplendent light before their eyes
Shines forth both night and day.

As Zion on Moriah stood
Thy presence to reveal,
We here erect to thee, O God,
A house thyself must fill.

No line divides the rich and poor
Who follow Christ alone,
If caste should close this open door,
Remove this corner-stone.

Spoiled Words.

THERE is weight of wisdom in the following editorial note from *The Methodist* :

Words are not things; and it is a common mistake to confound them. Mr. Froude's statement that evangelical phrases ring untrue in the modern ear has a certain amount of truth in it. We are always wearing words out; they are often used so incessantly and so flippantly that they ring untrue after a time—or cease to ring at all. In politics, for example, "confederate," "rebel" and "disloyal" had all the denunciatory value rung out of them several years ago. Let any body try them on with a northern audience if he doubts it! Now these

were good words with a crushing denunciatory value until they were spoiled by too frequent and careless use. At this time, a political orator who is skillful would carefully impress the same ideas on his hearers' minds by the use of different terms. It is just so in religion. No truth of Christ is bound up with the English words commonly employed to express it. A fool may spoil the word "salvation" for some ears, by his way of iterating it. It will come to "ring untrue" in the ears of manly boys and womanly girls. It will cease to carry its precious freight of spiritual meaning to their minds and hearts. It is a strong illustration, but it has often happened; we fear it is happening every day. But the doctrine of salvation can be taught in other words; and so taught it will be as dear and winsome as it ever was in the old dress. This "ringing untrue" is one of the perils of words and phrases, and a most important consideration in teaching religion—which one does not teach by merely repeating sounds but by conveying ideas to human minds.

Bible People.

THIS is a vest-pocket lesson-help on Bible biography, belonging to the Supplemental Lesson Series. It contains eight pages of facts concerning a large number of Bible characters. It should be packed into the memory of little people. Will parents, pastors, superintendents, and teachers look after this matter? New York, Phillips & Hunt, and Cincinnati, Walden & Stowe. Price, single copies, 3 cents; per hundred, \$2.

Join the C. L. S. C.

Do you ask what the C. L. S. C. is? We answer, It is a great university, although its officers do not give it any such dignified name. It is a college at home for every body, old and young; for people who never went to college, and for people who hold

* Sung at the laying of the corner-stone of "The People's Church," in Boston, in 1882, Rev. J. W. Hamilton, D.D., Pastor.

diplomas; for rich and for poor; for mothers who wish they could keep up with their enterprising and studious boys and girls; for older brothers and sisters who see, almost with regret, younger children outgrowing them; for ministers who want to read up in lines of general literature, science, and art, and thus keep abreast of the times. It is a college, the tuition fee of which is fifty cents a year, the books for which cost (with the *Chautauqua*, the monthly magazine, which contains a large part of the reading) only six dollars a year. It turns the house you live in into "university property;" your bedroom becomes a "college dormitory;" your sitting-room and parlor "recitation-rooms." It puts you into association with thirty thousand other people who are prosecuting the same course of study, and to whom the cabalistic letters, "C. L. S. C.," are a sort of password and talisman. It turns your eyes outward and upward in the midst of daily toil and weariness. It has its "four years' course" of reading and study in science, history, literature, and art; it has "memorial days," fourteen of them every year; it has "memoranda" and "addresses" from the central office; it has records of progress; it has Commencement Day; it has diploma, with seals and honors.

Do you ask, Is the C. L. S. C. religious? It is not exclusively religious in its course of reading, for it studies astronomy, and yet "the heavens do declare the glory of God;" it studies geology, and when a saint with faith in his heart smites the rock of secular science, out of it may pour forth waters of refreshing; it studies history, and one so disposed may seek the movements in all history of Him who rules according to his own will among the armies of the skies and among the inhabitants of the earth.

Yes, the C. L. S. C. course is religious when pursued by religious people, and it lifts the non-religious, who are allured and weakened by the dissipating and demoralizing literature of to-day, up into a higher plane of thought where they are more likely to come into contact with the pure and saving truths of God. It broadens people. It improves homes. It brings sweetness into every-day life. It diverts the mind that is in danger of brooding over selfish aims and sorrows. It turns the soul toward the future.

The C. L. S. C. may be called a religious movement. John Wesley would give it cordial approval, for John Wesley wrote text-books of history, literature, and science, revised an edition of Shakespeare for the people to read, and edited a work of fiction in which he thought he discovered a great deal of truth.

When God made all things—birds, beasts, plants, forests, seas, stars—he pronounced them "good." When he made man to have dominion over this vast realm, he seemed to prepare man for intellect-

ual effort, and when intellectual effort is put forth for God's glory and the benefit of the race, all of its attempts and achievements may be called religious.

If you want to know more about the aims and plans, the books, the monthly order of study, etc., of the C. L. S. C., drop a postal-card to *Miss K. F. Kimball, Plainfield, N. J.*, and she will give you prompt reply.

A letter just received from a friend in the West reports the organization of a C. L. S. C. circle of twenty-two members from a Bible class in Decatur, Ill. The good woman who teaches those young people one hour on Sunday will certainly get a firmer hold upon them if she can also direct their reading for forty minutes every day of the secular week.

Join the C. L. S. C. The year begins in October, but you may begin in December, and complete the required reading by the first of next July.

Join the C. L. S. C.!

Chautauqua.

WHEN LEWIS MILLER, Esq., of Akron, Ohio, proposed a camp-meeting which should not be a camp-meeting, but a summer school for lectures, literary and scientific as well as religious, he sowed good seed, and the golden harvests that wave on the borders of Chautauqua Lake to-day are but a part of the reward which will yet crown his foresight and enterprise.

The Chautauqua of 1882 was the most brilliant of the series of nine already held. It was financially, and in every other way, a marvelous success. The devotional spirit excelled that of any previous year. Its program, as a whole, was equal in weight and brilliancy to any of its predecessors.

Chautauqua grows; and while there are intellects who crave knowledge, and intellects who are competent to impart it; and while hearts desire to give glory to the God of wisdom for all his wonders of beauty, knowledge, and grace, there will be a growing and expanding Chautauqua.

The Catholicity of Chautauqua.

CHAUTAUQUA is the most perfect outward expression of the Holy Catholic Church of which we have any knowledge. It is the perfection of denominational unity.

There are three denominationalisms in the Church,—one that builds for itself, and *antagonizes* the rest; one that builds for itself, and *ignores* the rest, and one that builds, and, as it builds, rejoices to see others grow, and so builds that it may help others, and so co-operates with others as to get help for its own. This third denominationalism keeps Christ uppermost in its heart and thought; the Holy

Catholic Church next; his own denomination or branch of it last. Christ is every thing; the Holy Catholic Church is in order to Christ; his own branch is in order to the Holy Catholic Church and Christ.

There are three kinds of Christian unity: a unity which asks all to come to its own form of doctrine and worship; another unity which requires that all shall ignore their own and come upon some common platform, where the distinctive features of all are lost; the third is that which develops the distinctive features of each for the good of all. It believes in variety, and in unity with variety.

Thus Chautauqua is a type of the Holy Catholic Church. It is broad, and intelligent, and fervent. It asks no one to ignore his distinctive faith in order to stand well in its company. It gives opportunity to every denomination to discuss its own well being and needs. It gives all an opportunity to hear the peculiar views of each by men authorized to represent them. Chautauqua introduces Methodist Episcopal preachers to other churches, that they may know what strength and fervor are in the Methodist Episcopal pulpit. It introduces preachers of other denominations to Methodist Episcopal people that they may know what wealth of culture and fervor of spirit are in other pulpits. It holds up fundamental doctrines where people of diverse faiths may hear; and it is wonderful to see how nearly we agree on the essentials of Christianity. The sermon of the Rev. Dr. B. M. ADAMS, of the Methodist Episcopal Church, on the subject of Christian Perfection, preached at Chautauqua on the last Sunday morning of the season, of 1882, went with power to the hearts of Presbyterians, Baptists, Congregationalists, Protestant Episcopalians, and other representatives of the Church. It was a grand sermon on a grand theme; and there, "on the heights," the disciples of the Lord enjoyed "one faith," "one spirit;" and as the Pentecostal current swept through the great amphitheater during and at the close of that powerful sermon, all felt that there was "one baptism."

Commencement Day at Chautauqua.

It was a great day. The graduating class of one thousand four hundred members was represented by more than seven hundred, who were there to pass through the arches, enter the Hall of Philosophy, receive formal "Recognition," and become *alumni* of a great and growing institution. It was a day long to be remembered—a red-letter day in the history of the C. L. S. C.

We may be excused for presenting the address of the president, LEWIS MILLER, Esq., and of the superintendent of instruction, Dr. J. H. VINCENT, on that occasion.

LEWIS MILLER, ESQ., PRESIDENT.

Class of '82, members of the C. L. S. C., and other orders of the Chautauqua Association, and friends of Chautauqua, I feel humble and unworthy. I tremble with weakness as I come before you on this rostrum, from which has already been delivered so much thought and eloquence. I come before you to say that I feel honored in being counted worthy of having a part in the erection of a rostrum like that of Mars' Hill, from which any one who has a thought of worth may come and proclaim it to the world. It is a rostrum upon which is placed this Holy Book, the masterpiece of all languages, and around this book are placed the compass and the square, the telescope and the microscope, the camera and the crucible, the plow and the reaper, the steam and electric engines. And thus with language, with art, with agriculture, and with science, we build and grow the Christian graces.

It is not enough, my friends, that we take and eat and reap in our joy and ease the fruits that our fathers have sown and planted. We, too, must plant, or our children may reap and eat with disappointment and disgrace. I hear it said that this is an age of knowledge. I would like to quote the seven graces in their order. With diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and so on down the graces. Mind you, it is "add to." My thought is that you are not doing all this with one swoop or grasp, but to add them one by one and build them up.

It seems to me, as we have heard this morning, and as we hear from day to day from this rostrum, that we are in times when people are going to and fro, and when knowledge is being increased, and it is well for us to look at our bearings. What are the statistics to-day with reference to education? Some one at Atlanta, at the National Convention, said that one of the great evils of to-day was the untrained teacher. Another one has said that out of the thirty thousand New York teachers, fifteen thousand drop out annually. You have, first, not far from three hundred thousand public-school teachers. Then you have one hundred thousand officials of the nation in this land. Then you have not far from sixty thousand, possibly seventy thousand, ministers, and nearly that number of doctors, and nearly as many lawyers, so that it is a vast army that are expected to be away in advance of the masses. Now, how many have we if we take all the graduates of all the schools in this land? They number about seventeen thousand! It is barely enough to supply with graduates the teachers of New York State, leaving out all the others.

We have in our public schools, in the best of them, from Chautauqua on through Ohio and the Northern Reserve, about this condition in the way of rearing young people; one half of even those who enter our public schools at six years of age drop out before they are ten, and that is the lamentable fact even in such schools as Cleveland or Akron. One half of our young people are educated in four years. We don't say they have been in the schools

all of that time, but the actual statistics and reports of our superintendents show that fact. We can thus see how much there is to do, and how far short these great institutions come of supplying the want that is felt. We see the necessity of lifting ourselves up out of this state of things, and of putting on some new phases.

Now, I believe we are in this time of the spread of knowledge. We are first to learn as individuals, and then we are to develop up into national character, and in that way of building up we have just reason to advance in our knowledge and in grace to the solution of the question, in which, as our Bishop has worthily said, is the great work of the age.

I feel myself honored when I can have a part in this work, which will provide new ways and means of inspiring the people of this country and of the world to do, and devise, and work until they can educate themselves by still other means than those already introduced, like those of Chautauqua.

Having said these few words, I would just add that these thoughts, pondered and studied, have inspired the scheme of Chautauqua. As in the mechanical arts, I believe the educators of this country must rise out of their ordinary ways, and bring themselves toward the world, or attract the world toward them. Why, we ought to have, instead of the seventeen thousand graduates, if all would go through the schools who should, we would have a million graduates in this country.

I greet you as Chautauquans; I greet you as C. L. S. C.'s in starting this new enthusiasm. In our industries we advertise ourselves. We could not sell a great number of machines if we did not go out and plead with the men we think are in need of these machines, and work with them until they are persuaded, and over-persuaded sometimes. And I think if a little dignity was taken off from our public schools, and high schools especially, and they would go out and plead with the fathers and mothers to have their children go, they would come. All that we do here is for the purpose of educating the people of our country.

Now C. L. S. C.'s, don't think that your work is done. You have only taken hold of thoughts; you have put them into your minds, but your work is not complete until you can give them out. It must take hold upon others before you will reap the full fruit of what you have already done. Like the fruit tree that keeps its hands and face upward until it gathers the blossoms and the life and the sun, and loads itself up with its fruit, and then commences to bend, and as the fruit ripens it bends itself low, and then drops off its leaves and casts the fruit upon the ground for the most humble to pick up and eat; then it goes back again, and puts up its hands and face, and gathers another crop, and then commences to bend again; so it does year after year. And you, as Chautauquans, as you add those seals to your diplomas, keep gathering and looking up. Then, as you gather, bend and give it to others, and when you have done that, you yourselves shall have reaped the greatest fruit.

DR. VINCENT, SUPERINTENDENT OF INSTRUCTION.

But few words of greeting are necessary from me to-day. No words could express the joy your presence affords me. It is the joy of achievement—*your* achievement, not mine. It is also the joy of hope on your account, and on account of the thousands who are yet to tread the same path, walk under the same sacred arches, and bear on into this life and out into the life to come the beautiful results of our Circle—its courses of study, its fellowship, and its consecrations.

You have but begun your career. This is literally your "Commencement Day." Your diplomas testify that you have wrought well for four years. But these diplomas bear spaces that are to be covered with seals. And it will require years to cover them. Your diplomas are thus "writ full" of opportunity and incentive. They do not, like most diplomas, point backward, but forward and upward. I look on you with pride to-day, and—will you allow me to say it?—with a brother's love. May the love of "Our Father who is in heaven" abide with us all always!

We do not to-day forget the absent, one of whom writes from Pittsburgh: "I do not suppose that I know how much benefit I have derived from the Circle. I scarcely ever take up a paper that it does not in some way recall something that I have read during the last four years; and I never had such good help in my Sunday-school work. On August 12, when you meet so many of the Class of '82, and hear their words of gratitude, listen, and you will also hear the whispered blessings of those who stay at home."

From New York one writes: "Although absent in the body, I shall be present in spirit, and I pen these lines that you may have that assurance, and to say to you and my classmates that we do not yet half realize the obligations we are under to those who projected and put into being the C. L. S. C. Its benefits are incalculable. I am astonished that a busy man can read so much; but the C. L. S. C. has demonstrated that no one is so busy that he cannot read much more than the ordinarily busy man generally supposes."

From far beyond the sea, Miss Russell, a missionary in Nagasaki, Japan, writes: "The C. L. S. C. has been a real comfort to me in Japan. My first duty, of course, is to my work, and the acquisition of the language has occupied much of my time; but talking, teaching, reading, and thinking in Japanese is a fierce strain upon mental powers, and the forty minutes a day in five or ten minute slices, as I could catch it, for the C. L. S. C., has proven how a change of mental work secures mental rest."

"I have enjoyed the whole course thoroughly. As I am, by my situation, interested in Oriental matters, I have selected the special course in Oriental literature, the Red and White Seal, I believe."

From Muscatine, Iowa, a lawyer writes: "Our class started with fifteen, and we graduate fifteen strong. None faltered or fell out by the wayside."

From Illinois a lady writes: "Could I make the

exchange, no money would tempt me to part with the intellectual profit and moral growth which this course of reading has given me. I love my heavenly Father and my country more than ever, and I am a far better Sunday-school teacher than I was four years ago. Three of the members of our Circle are deaf. Mrs. — is too deaf to hear any thing. Miss — and myself too deaf to hear a common conversational tone; yet no members have taken a more delighted interest in the Circle than we have. Tell deaf people every-where to join the C. L. S. C."

From beyond the sea I have received a letter from a gentleman and his wife, who are resident now in London. They write: "We have seen so many husbands and wives drift apart because the husbands were constantly improving in an intellectual way, while the wives, engrossed completely with domestic cares, neglected mental improvement. As the years ran on the gap widened. We want to keep together, and we find in each other full sympathy and companionship in every sense; and we hold the C. L. S. C. as a capital means to secure this end. It has proved a great satisfaction to us as we have gone on, hand in hand, through these four years. We have experienced hinderances, the most serious of which was our removal from Ohio to London, which for a time broke up our customary reading; but we readily dropped into our pleasant grooves again as soon as we were domiciled in our new home."

A gentleman from New York City writes: "I am not fully satisfied with the work I have done. I read faithfully, though, once far behind, and memorized all the text-books, but I have not digested the reading as much as I wish I could have done. My work is not over, however, for I think I shall be a Chautauquan as long as I live, and shall immediately take up one or two of the Special Courses. I also intend to review my four years' work, and to read the required reading in *The Chautauquan*. Three years of the course I lived in a Rocky Mountain mining camp, and you can imagine what a boon the reading has been to me."

Time would fail me to tell you all the sweet, strong, comforting, inspiring things that have been written to me by earnest members of the Circle during the past three years.

Among our members are many who are very old. Among the more than 1,400 graduates now enrolled, there are, over 60 years of age, 68 persons; between 50 and 60 there are 61; between 40 and 50 there are 222; between 30 and 40 there are 388; between 20 and 30 there are 402, and under 20 there are 66.

We have with us to-day a mother in Israel who has read the entire course, and who is now in her eighty-second year.

God only knows the chapters of self-denial that have been written in his great book during the four years of struggle. A man writes me from Delaware: "I started but gave up, owing to sickness and trouble. Last year I tried again, but my baby had to be taken to Philadelphia to be operated on. He had a number of tumors removed from his side. This took my time and all my money. I struggled

along on a salary of \$250, paying my own house rent, without going into debt; but you cannot tell what sharp corners I had to turn. I only tell you this that you may have some idea why I have not done better. I wore all last year a suit of clothes costing eleven dollars, and taking money saved for books. I studied hard, and I will send my paper in to-day. You cannot tell under what adverse circumstances some of the work has been done. I am very anxious to graduate with the Class of 1882."

A lady writes from New York State: "I shall be more proud of my C. L. S. C. diploma than of one received years ago at school. It will mean so much victory over trials and discouragements without number in the four years past, and an earnest of the good things without number or limit through all the years to come."

A mother from Ohio writes: "I am a farmer's wife with plenty to do, and have five small children. Most of my reading has been with a baby in my arms."

A lady residing in this county writes: "The course has been one of unceasing pleasure and profit, and I feel deeply grateful for an institution which has so greatly benefited me."

In the same letter, apologizing for some delay in the first year's course, the writer calls attention to an inclosed envelope, on the outside of which is written, "The shadow of my excuse for shortcomings this year," and there I find the picture of a charming babe three years old. God bless the mothers! God bless the children!

A lady no longer young, and yet not very old, writes from Michigan: "I feel again, in old age, the consciousness of mental and spiritual growth. To be brought into such close fellowship with the best workers and thinkers of the age is a rich blessing. I have enjoyed the course increasingly, and am proposing to take the White Seal Course with my class. If you had not devised it, I should have enlisted over again with the class of '86."

We must not forget our dead! I am not able at this time to make a full report of the list. It is of necessity very large; so many of our students are in middle and after-middle life. The death rate is, therefore, unusually large. A careful record is made by our Secretary, and will, sooner or later, find its way into *The Chautauquan*.

Dr. Addison P. King, who was drowned a few weeks ago, while at Chautauqua, was a member of the Class of 1882. His last memoranda were sent in about the 1st of May. He had also finished the White Seal and Greek Courses, also the Latin Course as far as laid down.

It was his intention to take up all the special courses. Mrs. King, his wife, had read the regular course for the last year, and the special courses with her husband. They were settled at Chautauqua for the season—they came for rest and recreation. They entered the French Department, the doctor wishing to read some medical works on the eye and ear that are printed only in the French language.

I have received a request that his diploma be sent to his mother.

His cousin writes: "Cousin Platt was an enthusiastic member of the C. L. S. C., and we have spent many happy hours together while pursuing this course. There were only three of us in the class of '82, and we who remain will sadly miss him as we take up the new work of the coming year."

I show you the essay on "The Times of Pericles," which he had written in connection with his "Greek Seal." May the blessing of the Master, who cares for the sorrowing, be with his afflicted family and friends!

Among our dead, we shall never forget our distinguished counselor, Bishop E. O. HAVEN, in whose memory services were held last summer at Chautauqua. Bishop HAVEN was our counselor for nearly three years, and took a deep interest in our work.

Among the graduates, 71 are from the New England States, 245 from Pennsylvania, 311 from New York, 213 from Ohio, 55 from Michigan, 48 from Illinois, 28 from Indiana, 11 from Kansas, 3 from California, 2 from Georgia, 3 from Virginia, 3 from West Virginia; several other states are represented. We also report from Canada 8, from England 2, from New Mexico 1, and from Calcutta, India, 1. One of our Ohio graduates, now representing Arkansas, although an invalid, is present with us to-day, suffering under loving discipline of the Father, but rejoicing in the friendships and delights of this sacred place.

Much more I could say, but our time is limited, and it is for me to be glad and give God thanks for his good guidance in the past, and to pray for his blessing upon you through all the future of your lives!

I shall now present to you the diplomas to which you are entitled.

"After his address Dr. Vincent proceeded to distribute the diplomas in person to members of the graduating class. With an encouraging word here and a hand-grasp there, he renewed and intensified the interest each member of the class feels in him as a personal friend and benefactor, and many a hearty "God bless you!" came unbidden to the lips of those who, during four years have shared so largely in his thought and affection; and thus, after a continuous service of more than five hours, the first annual Commencement exercises of the C. L. S. C. closed."—*Assembly Herald*.

Sunday-school Normal Work.

The center of Chautauqua is the Holy Bible. The rocks of geology rise up around it, the stars of astronomy point down to it, the flowers of botany perfume it, the birds of ornithology sing over it, the magnates of literature glorify it, the loftiest strains of music receive their inspiration from it.

Around this center gather Bible students. They press close to the open Word. Preachers who preach it, mothers who teach it, saints who love it,

Sunday-school teachers who expound it, all gather at Chautauqua around the Bible and recognize it as the center. The "C. L. S. C.," the literary lectures, the oratorios, "the organ swell and choral harmony," the bonfires that burn amidst the jubilations of childhood, and the illuminations that make the land and the lake seem like a fragment of fairy land or a foregleam of paradise; all these form but the outer circle of which the Bible and the Bible student are at the heart.

The normal work at Chautauqua embraces five classes:—

1. The *Chautauqua Children's Class*, meeting daily in the Children's Temple in the annual assembly for an hour every morning, under the direction of Rev. B. T. VINCENT and FRANK BEARD, Esq. They study the Bible as a book and as a book of books, its history, biography, geography, doctrines, promises, psalms, etc.

2. The *Chautauqua Intermediate Class*, meeting daily at half-past nine under the direction of Rev. B. T. VINCENT. The course of study is embraced in Chautauqua Text-book, number 36, Assembly Bible Outlines.

3. The *Chautauqua Sunday-school Normal Class* for parents, Sunday-school teachers, and candidates for that office, meets twice every day during the annual assembly, and is under the direction of Rev. J. L. HURLBUT, A.M. A wide range of Sabbath-school and biblical subjects is treated in lectures, conversations, normal-class drills, review exercises, etc. It is assumed that persons presenting themselves for examination in this course have read and studied beyond the limits of the annual normal-class exercises at Chautauqua. All persons of this class are expected to study Chautauqua Text-book, number 36, Assembly Bible Outlines; number 37, Assembly Normal Outlines; number 38, The Life of Christ; and they are expected to read Chautauqua Text-Book number 1, Biblical Exploration; number 8, What Noted Men Think of the Bible; number 10, What is Education? number 11, Societies; number 18, Christian Evidences; number 39, Normal Class Work. Also *Fitch* on Questioning; *Freeman* on Illustration; *Trumbull* on Reviews; *Fitch* on Attention; and *Vincent's* Helpful Hints.

4. The *Chautauqua Advanced Normal*. This is a post-graduate course in biblical and normal-class work, which members of the Chautauqua or other Assembly Normal Alumni Association may take, and on which examination may be passed, at Chautauqua or elsewhere.

5. The *Primary Teachers' Union*, for primary-class teachers, and candidates for that office.

Just what the teachers do at Chautauqua in the way of instructing children, intermediate-class pupils, normal-class pupils, advanced normals, and primary teachers, pastors may do at home, taking

the same course of study, and giving all the advantages of the Chautauqua, the Lake-Bluff, the Lake-side, the Framingham, the Clear Lake, the Monterey, or any other assembly, in normal work.

Those who desire to adopt this course of study on their own account, or create a new one—an improvement on this—may send for Chautauqua Hand Book, number 1, (three-cent postage.) Chautauqua Text Book, number 39, on Normal-Class Work, price, ten cents.

Let us teach our teachers; but let us remember that ideas have no power in them without forces, personal, moral, spiritual. Bible history, biography, archaeology, with all their fullness of detail, thoroughness of system, attractiveness of presentation, are absolutely powerless without a spirit in them and a spirit back of them. Wisdom is worthless without love. Love and wisdom combine in power. And when the wisdom is God's wisdom and the love God's love, then the heart that holds them is the medium of an Almighty energy.

God of all grace, crown our Sunday-school teachers with the fullness of thy wisdom energized by the might of thy love!

Calvary.

BY REV. R. H. HOWARD.

O HOLY hill! O sacred mount! Though now
Of thine own place, or humble slope, no trace
Remains, more fondly cherished, yet, by far,
Art thou in every truly reverent soul,
O Calvary! than earth's most storied peaks
Beside; than rock-ribbed Horeb, whence of old
Flamed God's fierce lightnings, and rolled the
thunders

Of his awful voice; or than Nebo, whence
God's honored servant saw, with glad surprise,
The Promised Land; or than Tabor, Carmel,
Or e'en the lofty height of Hermon, where
Once shone, effulgent with heaven's transcendent
Glory, to his disciples' view, the form
And features rapt of their transfigured Lord.

Saxonville, Mass.

Monthly Letter from a Missionary.

EVERY Methodist Sunday-school should be organized as a Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church, according to the Discipline, ¶ 265. To all schools thus organized the Missionary Secretaries promise to send a letter each month from some one of our missionaries, designed to be read to the school at the time of the monthly missionary meeting. The successive letters will be from different persons and from different mission fields.

All schools thus organized will receive the letters by making application to the *Missionary Secretaries* at the Mission Rooms, 805 Broadway, New York.

Give name and post-office address of the superintendent, who will then have his name and that of the school put on the list for letters once for all.

The monthly missionary's letter will be a good thing for the school. Don't forget to send for it.

Without Grudging.

"Use hospitality without grudging," is the Scriptural precept. That precept is not obsolete, and the necessity of it has not wholly passed away. However, it is not of hospitality that we here are going to speak. The condition, "without grudging," is a good condition to apply to other things than hospitality.

For instance, to labor. Friends, let us work without grudging. It makes a vast difference. Some people do their tasks with a grudge in their hearts against the task they do. They protest all the time. It is too bad that they must do this, or this. Their wills are against the necessity that is on them. They move sluggishly because they move reluctantly. There is no spring in their step, no glow in their blood, no light in their eyes.

Now, it is not "some people," it is you, friends, who read, and it is we ourselves who write, that we mean. We all of us have our temptation here. But to grudge makes us drudge. Remember that. To grudge is to drudge. Put spirit into your work, and you transform it from drudging into something almost like play. For what is play? Is it not self-moved joyous activity? And may not work be that?

Now, to scholars at their books; to boys chopping wood, or hoeing corn, or doing chores; to girls washing dishes, or helping mother; to mothers in the kitchen, or with the needle in their hands; to teachers going over the same old lessons with their pupils; to pastors in their rounds of visiting; to anybody doing any thing that has to be done, and that ought to be done, and to be done by that particular anybody, we say: Work without grudging. Don't grudge, for don't drudge. There, try it, and report to us if it is not good advice. We mean to try it ourselves afresh. For editors, too, sometimes by grudging do drudging. Hence the sleepy articles that we write, which do not read.

Catechism.

AN Annual Conference offers a resolution to the effect that "our Sunday-School Editor should insert a number of questions from the Catechism in the Berean Series."

This matter has been canvassed again and again, and by many of our wisest counselors it is deemed impracticable to thus mutilate the Catechism, and prevent the proper teaching of it in our schools.

The Woman's Foreign Missionary Society.

BY MRS. J. F. WILLING.

V.

1. *When and where was the Woman's Foreign Missionary Society organized?*

March 22, 1869, in Boston.

2. *When was it made one of the benevolent societies of the Methodist Episcopal Church?*

In the General Conference of 1872.

3. *By whom are its laws made?*

By its General Executive Committee, subject to the approval of the missionary authorities of the Church.

4. *What is the purpose of this society?*

The purpose of this society is to engage and unite the efforts of Christian women in sending female missionaries to women in the foreign mission fields of the Methodist Episcopal Church, and in supporting them and native Christian teachers and Bible readers in those fields.

5. *How many missionaries has it sent to foreign fields?*

Sixty-three.

6. *How many of them are physicians?*

Twelve of them are graduates of medical colleges.

7. *To what countries has this society sent its missionaries?*

To India, China, Japan, South America, Mexico, Italy, Bulgaria, and Africa.

8. *Why should we not work altogether for the salvation of the non-Christian masses in the United States, rather than for the evangelization of the heathen in those distant countries?*

Because in the United States we have public schools, Protestant churches, and Sunday-schools, where all can be taught, while in papist and heathen lands the people have no such advantages.

9. *In heathen countries have they not good governments and many benevolent institutions like our own?*

Heathen governments are tyrannical and extortionate. Lying, thieving, murder, and all crimes are tolerated in heathen society.

10. *What is the family life of the heathen?*

Their tender mercies are cruel. Their homes are habitations of cruelty.

11. *How do they treat their women?*

They let their old mothers die of neglect, and they murder many of their little daughters.

12. *Do they not love their children?*

They usually despise their daughters.

13. *How do they treat little girls in China?*

To make them respectable they keep their feet as small as those of a babe by a process so painful that it almost endangers the child's life.

14. *How do they treat widows in India?*

They make them the slaves of their mothers-in-law, who oblige them to wear the poorest clothing and live on one meal a day of coarse food, which they must eat alone, for the other women and children are forbidden to do them any kindness.

15. *Are there many widows in India?*

There are great numbers. Tens of thousands of them are under six years of age.

16. *In heathen countries are women treated like human beings?*

In most heathen countries women are bought and sold. A man may have as many wives as he can get, putting them away when he pleases, even killing them when he chooses so to do.

17. *How can these dreadful wrongs be set right?*

Only by making the homes pure and Christian.

18. *How can the homes be made Christian?*

Only by teaching the women, and bringing them to Christ.

19. *Will not the heathen teach their daughters?*

They are taught in their sacred books that it is wicked and dangerous to teach women to read.

20. *Cannot the men who go as missionaries teach heathen women?*

Respectable women are prisoners. They may not be seen by any men but near relatives.

21. *Cannot the wives of missionaries do this work?*

They could if they had not the care of their families. They have not the time to go from house to house to teach the women, and from town to town to superintend schools. They do all they can, and the Woman's Foreign Missionary Society furnishes them with money to support the schools and Bible women under their care.

22. *Since it has been found that single women must be sent to teach heathen women, how are the funds raised for that purpose?*

Every woman and girl who will become a member of the society pledges herself to give two cents a week.

23. *Has Christ commanded us to give the heathen the Gospel?*

He said, "Go ye, therefore, and teach all nations."

24. *If we are not able to go ourselves, what can we do for them?*

We can give our money to send others, and we can pray daily for those who do go, and for those among whom they labor.

Temperance Hints for November.

BY MRS. S. M. I. HENRY.

LESSON VI.—NOV. 5.

Mark 14. 55-72—The principal points in this lesson are "The trial of truth; bearing false witness against the truth; the condemnation of truth as though it were error; the denial of truth; and profanity."

To-day we find these things re-enacted in every encounter between the liquor traffic and temperance people. To be able to cunningly misrepresent and mislead in giving testimony in a "liquor suit," is considered the very highest qualification for a witness against the law and in favor of the saloon. To so present truth that it shall be made to seem the foulest untruth, in the understanding of the ignorant and unthinking, is eloquence, and statesmanship, according to the estimate of the rum power.

One of the very first results of drink in the habits of a man, is a denial of Christ and profanity.

LESSON VII.—NOV. 12.

Mark 14. 1-15—There is a strong family likeness between those who secured the crucifixion of Jesus and those who are engaged in the present war against temperance. The cause of temperance represents Christ, Pilate is the representative of legal power, and “the multitudes” are the enemies of both. Barabbas typifies CRIME.

The question has been plainly asked by the legal power, “Which will you have, temperance, prohibition, or whisky?—crime, murder, arson, riot—or peace and purity?” We are waiting for the answer. God is waiting. Kansas and Iowa have chosen prohibition, purity, Christ.

Children of the Sunday-school, which will you work for? We cannot have whisky and purity: “rum means riot.”

Modern law is the servant of the people; and its effort seems to be to ‘content the people.’ The people must compel the law to bind Barabbas and release Christ.

LESSON VIII.—NOV. 19.

Mark 15. 16-26—Mockery is one of the tricks of the rum traffic; ridicule of things sacred and pure is one of its mightiest weapons; and torture, shame, and death, the end it has in view.

LESSON IX.—NOV. 26.

Mark 15. 27-37—It is the effort of this system of iniquity to associate the Church, Christians, with the vicious number; Christ with transgressors; and make it appear that they are alike.

It is the mission of Christ, and of gospel temperance, to really go to the lost and vicious, with a power that is able to save them.

“Jesus cried with a loud voice and gave up the ghost.”

For a time, in our conflict with rum, our cause may seem to perish, hope to die; because, for a day, wrong is more mighty than the right.

But the end is not yet.

Opening and Closing Services for Fourth Quarter of 1882.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [1 Cor. 13.]

SUPT. Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

SCHOOL. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

SUPT. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

SCHOOL. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

SUPT. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

SCHOOL. Rejoiceth not in iniquity, but rejoiceth in the truth;

SUPT. Beareth all things, believeth all things, hopeth all things, endureth all things.

SCHOOL. And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

III. SINGING.

IV. THE APOSTLES' CREED, or TEN COMMANDMENTS.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, and DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Jude 24, 25.]

SUPT. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his *glory* with exceeding joy,

SCHOOL. To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

III. DISMISSAL.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MARK.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 29.]

LESSON VI. JESUS BEFORE THE COUNCIL.

[Nov. 5.]

Mark 14. 55-72. [*Commit to memory verses 61-64.*]

55 And the chief priests and all the council sought for witness against Je'sus to put him to death; and found none:

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him saying, 58 We heard him say, I will de-

stroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high-priest stood up in the midst, and asked Je'sus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high-priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Je'sus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 And as Pe'ter was beneath in the palace, there cometh one of the maids of the high-priest:

67 And when she saw Pe'ter warming himself, she looked upon him, and said, And thou also wast with Je'sus of Naz'a-reth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Pe'ter, Surely thou art one of them: for thou art a Gal-i-le'an, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Pe'ter called to mind the word that Je'sus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

General Statement.

The flaring torches light up a strange scene in the hall of the high-priest's house during the dark hours of the early morning. There is an infuriated throng assembled, with scowling looks and hoarse voices, surrounding One who stands in the midst, calm after his agony, and ready for his cross. The High-priest of heaven stands accused at the bar of the high-priest of earth. A deadly crime has been determined upon by those elders of Israel, but the outward forms of justice are observed. The accusation of blasphemy is presented, and the witnesses are summoned. But their testimony only brings confusion to their cause, for their words agree not. At last two miscreants stand forth with perverted testimony of Je'sus' words concerning the temple, yet even the accusers realize that their utterances are not sufficient to condemn the innocent prisoner. The high-priest himself undertakes to extort a confession. Standing forth in his official robes as the head of the nation, he demands of the meek captive before him, whether he be the Son of God and the Messiah

of Israel. A hush sweeps over the throng as Je'sus answers, declaring that he is the long-expected Christ, and that he shall one day be the Judge of the world. With a gesture as if to tear his robe in horror, the high-priest declares that no more testimony is needed—the accused has uttered blasphemous words. The vote is taken; the few who in their hearts favor Je'sus are absent or silenced, and he is judged guilty of death. As one condemned, he is now given up to the menials for abuse. That Face is spit upon, that Form is beaten, and insulting words are spoken to him before whom angels bend low upon the heavenly floor! Meanwhile a sad scene is enacted near by in the open court, under the very eyes of the Saviour. The far-off follower cringes over the fire, cowering under the reproach of Christ, ashamed to own himself a disciple, denying his Lord with curses. The sharp cry of the cock is heard, announcing the morning, and the voice startles Peter with the memory of his Saviour's words. He goes forth to weep over his shameful fall.

Explanatory and Practical Notes.

Verses 55, 56. Chief priests. Those who by birth and influence were leaders of the priestly order. **Council.** The Sanhedrin, or supreme council of the Jews, composed of about seventy persons, priests, elders, and scribes. **Sought for witness.** By the Mosaic law no person could be put to death unless two persons united in direct testimony to his crime: and these same persons were required to take part in his execution. **To put him to death.** Their purpose was not to ascertain the truth, but to convict the prisoner. **Found none.** No two witnesses who had heard Je'sus utter what even the rulers could call blasphemous words. **Many bare...witness.** What testimonies the healed ones could have given for him, if they had been called! **Agreed not.** Different witnesses could assert different crimes, but no two who would agree in their statements.

57, 58, 59. There arose certain. Two persons. Matt. 26. 60. **Bare false witness.** False in spirit and in coloring rather than in fact itself. **I will destroy.** A perversion of John 2. 19. Je'sus had said, "Destroy this temple," not, "I will destroy it." There was no blasphemy against the temple in this expression, as his enemies alleged. **Made with hands.** "This temple, the hand-made." **Three days.** A prophecy of his own resurrection, not of the temple's destruction. **Neither so...agree.** Their reports of his words did not agree. (1) Notice that a falsehood may be in purpose, as well as in utterance of things untrue. Many a sentence true in its words yet amounts to a lie by its false coloring of truth.

60. The high-priest stood up. Having failed to convict by testimony, he now tries to extort an utterance by which the prisoner may convict himself. **Answerest thou nothing?** Je'sus had said nothing, for words would be wasted on such an assembly, and such words as they had reported could not be understood until after his resurrection. **What is it?** What does this mean.

61. Held his peace. (2) Let us remember our Saviour's example, and endure misrepresentation in silence. **Art thou the Christ?** The Anointed One, whom all Jews expected as their deliverer. The plan was to wring from Je'sus the declaration of his Messiahship, and then condemn him for it. **The Son of the Blessed.** That is, "of God," for this is the ordinary name of God in Jewish writings.

62. Je'sus said. Solemnly adjured by the high-priest, the official head of the nation, he broke the silence, and answered, **I am.** The third direct confession which Je'sus made of his divine claim. See John 4. 25, 26, and 9. 35, 36. This declaration insured his death, but laid its responsibility fully upon the council. (3) *He who made this statement was either the Son of God or a perjurer. Ye shall see.* "Ye, the council now judging me, shall one day be judged by me." **Right hand of power.** Power in contrast with his present weakness. **In the clouds.** With the shekinah-cloud of the ancient tabernacle around him, descending from the sky.

63, 64. Rent his clothes. A gesture of indigna-

tion, probably tearing asunder the garments from the neck downward. **What need we.** They did not deign to investigate the evidence of his claim, but at once judged him guilty of blasphemy in calling himself the Son of God. **Blasphemy.** Had Jesus not been what he declared himself to be, this assertion of the high-priest would have been true. **What think ye?** A formal putting of the question to the vote of the council. **They all.** Probably neither Nicodemus nor Joseph of Arimathea had been called to the council. See John 19. 39; Luke 23. 51. **Condemned him.** Passed the formal vote, which, however, could not be executed without consent of their Roman masters. **Guilty of death.** Justly liable to death. (4) *Men's judgment and God's judgment are often opposed to each other.* (5) *So God's omnipotence overruled man's crime to become the means of salvation to the world.*

65. And some began. In those cruel ages criminals under sentence of death were generally given up to sport, mockery, and even torture, by the guards. **Spit on him.** As a mark of contempt. **Cover his face.** As one unworthy to enjoy the light, and in order to compel him to prophesy, as in the next clause. **Buffet him.** By striking him with the fists. **Prophecy.** By calling upon him, blindfolded, to tell who struck him, thus mocking him as a pretended prophet. **The servants did strike.** Revised Version, "the officers received him with blows of their hands." The officers to whom he was committed abused him. (6) *See in all this the tokens of man's low and vile and cruel nature.*

66, 67. As Peter. Peter had followed afar off, and was admitted through the aid of John to the house of the high-priest. John 18. 15, 16. **Beneath in the palace.** [Rev. Ver.] "In the court," or open place in the center of the building. **One of the maids.** The one who kept the door. John 18. 17. **Saw Peter.** As he entered with John she had noticed him. **Warming himself.** At the fire kindled in a brazier. John 18. 18. (7) *Christ's disciples should not try to warm themselves*

at strange fires. Jesus of Nazareth. Rather, as in Revised Version, "with the Nazarene, even Jesus," spoken in contempt.

68, 69, 70. He denied. Peter's three denials are related in different forms in all the four Gospels. There may have been many denials, from which each Gospel gives a different selection, or more likely that the narrators give the substance without precise details. (8) *Note the steps leading to the denials: 1.) Self-confidence; 2.) Hesitation; 3.) Compromise; 4.) Evil company.* "The tree falls with a crash, but the decay which accounts for it is not often discovered until it lies upon the ground."—Ryle. **Saw him again.** As he sat out of the circle around the fire. **Thou art a Galilean.** Most of the disciples, if not all, came from Galilee, the northernmost province of Palestine. **Thy speech agreeth.** Different districts varied the pronunciation of the common language. It is said that the Galileans used the sound of "t" for that of "s" in certain words. (9) *Character as well as nationality is revealed by unconscious speech.*

71, 72. To curse and swear. To such depth did the once faithful Peter descend! (10) *See here the power of early habits.* The old fisherman had once been a profane man in his life on the sea. (11) *Notice sin's downward steps: first evasion, then falsehood, then a lie with solemn imprecation.* **The cock crew.** The second cock-crowing came very soon after the first, and perhaps at about daybreak. **Peter called to mind.** At this moment, from the higher platform within, the Lord turned, and looked on Peter. Luke 22. 61. Jesus may have heard all his denials. **Thought thereon.** On his Master's warning (verse 30) and look, and on his own conduct. (12) *The first step in the way of repentance is to stop and think.* **He wept.** His tears would have been of little value if he had not returned to his allegiance and to the fellowship of the disciples. (13) *True repentance is shown by acts rather than by emotions.*

HOME READINGS.

- M.* Jesus before the council. Mark 14. 55-72.
Tu. Peter's denials. John 18. 15-27.
W. The apostles before the council. Acts 5. 17-42.
Th. Stephen before the council. Acts 6. 8-15; 9. 55-60.
F. Paul before the council. Acts 23. 1-11.
S. The Psalmist's prediction. Psa. 69. 1-17.
S. Our example in suffering. 1 Pet. 2. 19-25.

GOLDEN TEXT.

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isa. 53. 7.

LESSON HYMN. L. M.

Hymnal, No. 292.

O who like thee, so mild, so bright,
 Thou Son of man, thou Light of light?
 O who like thee did ever go
 So patient, through a world of woe?

O who like thee so humbly bore
 The scorn, the scoffs of men, before?
 So meek, so lowly, yet so high,
 So glorious in humility?

O wondrous Lord, my soul would be
 Still more and more conformed to thee,
 And learn of thee, the lowly One,
 And like thee, all my journey run.

TIME.—A. D. 29, on the morning of the crucifixion.

PLACE.—The palace of the high-priest.

PARALLEL PASSAGES.—Matt. 26. 59-75; Luke 22. 54-71; John 18. 18-27.

DOCTRINAL SUGGESTION.—The Messiahship of Jesus.

QUESTIONS FOR SENIOR STUDENTS.

- The False Witnesses, v. 55-59.**
 Where was this council held?
 Who were members of it?
 What were their feelings and purposes toward Jesus?
 What attempt of the council failed?
 Why were two witnesses requisite? See Deut. 19. 13.
 What testimony was given, and of what was it a per-
 version? John 2. 19-21.
- The Faithful Witness, v. 60-65.**
 Why was Jesus silent before his enemies?

To what question did he respond, and why?

What was his answer, and its meaning?

Had Jesus ever acknowledged his Messiahship before? John 4. 25, 26; 9. 35-37.

How was his declaration now received?

3. The Fallen Witness, v. 66-72.

From what station did he fall?

Under what circumstances did he sin?

What were the commandments which he broke?

How did it show the power of early habits?

What led to Peter's repentance? See Luke 22. 61.

Practical Teachings.

- What examples may we find in Christ's conduct?
- Against what may the conduct of the council warn us?
- What sins may we find in Peter's fall?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The False Witnesses, v. 55-59.

What did the enemies of Christ try to do?

What kind of witnesses did they find?

Why was not their testimony satisfactory?

What testimony was at last given?

Wherein was this false? John 2. 19-21.

What is God's commandment against false witness? Exod. 20. 16.

2. The Faithful Witness, v. 60-65.

What did the high-priest say to Jesus?

Why did not Jesus answer him?

How did he illustrate the GOLDEN TEXT?

What important question did the high-priest ask?

What declaration did Jesus make?

How does this accord with Heb. 1. 1-3?

How was Christ's testimony received?

How did they treat Jesus?

3. The Fallen Witness, v. 66-72.

Where was Peter at this time?

What took place there?

How many times did Peter deny Christ?

What sins did he commit?

How was he reminded of his duty? Luke 22. 61.

How did Peter show repentance?

Teachings of the Lesson.

Where in this lesson do we see—1. Our duty to tell the truth? 2. Our duty to believe in Christ? 3. Our duty to keep close to Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The False Witnesses, v. 55-59.

What is a false witness? **One who tells a lie about another.**

Who sought false witness against Jesus? **The chief priests.**

What did some witnesses say that they had heard Jesus say? **"I will destroy this temple, and in three days build another."**

Was this true? **It was false, for Jesus had not said it.**

2. The Faithful Witness, v. 60-65.

What did Jesus say when these witnesses spoke false? **He said nothing.**

What question did the high-priest ask him? **"Art thou the Christ?"**

What did Jesus say in answer? **"I am."**

Where did he say that they would at some time see him? **Coming in the clouds, to judge the world.**

What did the council then say? **That Jesus deserved to die.**

What did the people around Jesus do? **They mocked him, spit on him, and struck him.**

What is said in the GOLDEN TEXT?

3. The Fallen Witness, v. 66-72.

Where was Peter at this time? **In the open hall, near by.**

What was said to him by those around? **"You are one of Jesus' disciples."**

What did Peter say? **He denied that he knew Jesus.**

How many times did he deny Jesus? **Three times.**
What did he do at the last denial? **He cursed and swore.**

What did he then hear? **The crowing of the cock.**
What did he then do? **He went out and wept.**

Words with Little People.

Never deny your Lord and Master--

1. By being ashamed to own him.
2. By listening while others speak against him.
3. By keeping company with his enemies.
4. By going where he is despised.

THE LESSON CATECHISM.

[For the entire school.]

1. How did the rulers try to condemn Jesus to death? **By false witnesses.**
2. How did Jesus reply to their testimony? **He answered nothing.**
3. What solemn question did the high-priest ask? **"Art thou the Christ?"**
4. What did Jesus answer? **"I am."**
5. How did they receive Christ's declaration? **They sentenced him to death.**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Steps of Peter's Fall.

I. SELF-CONFIDENCE.

Though all... offended... not I. v. 29.

"Heart is deceitful above all things." Jer. 17. 9.

II. INDOLENCE.

Saith unto Peter, Simon, sleepest thou? v. 37.

"High time to awake out of sleep." Rom. 13. 11.

III. NEGLECT.

Peter followed afar off. v. 54.

"Be thou faithful unto death." Rev. 2. 10.

IV. EVIL COMPANY.

Peter was beneath in the palace. v. 66.

"Evil communications corrupt good manners."

1 Cor. 15. 33.

V. FEAR OF MEN.

I know not... what thou sayest. v. 68.

"Fear of man bringeth a snare." Prov. 29. 25.

VI. FALSEHOOD.

He denied it again. v. 70.

"Lie not one to another." Col. 3. 9.

VII. BLASPHEMY.

Began to curse and to swear. v. 71.

"Not take the name of the Lord.... in vain." Exod. 20. 7.

ADDITIONAL PRACTICAL LESSONS.

Foes of Christ.

1. Christ's foes in vain endeavor to impugn the purity of his character. v. 55.
2. Christ's foes can succeed against him only by perverting and misrepresenting his words. v. 57, 58.
3. Christ's foes, though united in their purpose, are really at discord in their testimonies. v. 59.
4. Christ's foes will wring his own words of truth into a cause of false accusation. v. 60.
5. Christ's foes shall yet see him in his power and glory. v. 62.
6. Christ's foes show their spirit by their acts of brutality and cruelty. v. 65.
7. Christ's foes are dangerous company for Christ's disciples. v. 66.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

"SPEECH," says the German proverb, "is silver, but silence is gold." There is much truth in this, as in many other proverbs. But there is a speech, as well as a silence, which is golden. There is "a time to keep silence, and a time to speak." And we have the most sublime illustration the world ever saw, of both these, in the passage for to-day. The Golden Text directs our attention to the silence of the Lord Jesus before the council: but of equal importance is his one single speech. Look at

1. *Jesus keeping silence.*

The prisoner is safe in the hands of the Jewish rulers. They have really secured him at last; and, since he has in no way answered to the hopes of the people for a Messiah who should deliver them from the foreign yoke, there is little fear of popular intervention. Still, they must have some definite offense with which to charge him before he can be condemned to death, and the charge must, according to their own law, be supported by the agreement of two witnesses. For such witness they seek eagerly, but in vain. Nothing can be found against him. At last "certain" persons remember a striking saying of his about the "temple," a prophecy, in fact, of the deed the rulers are about to commit. It is falsely reported; and yet even in this the witnesses cannot agree. What is to be done?

If he would only make some answer to his accusers, they think they might find something to

turn against him. But all this while he has sat silent. "Answerest thou nothing?" asks the high-priest. But he still holds his peace.

What is the reason of this silence. The witness against him is false, and yet he does not deny it. He who has so often confounded the scribes and Pharisees when they sought to "catch him in his words," might easily have cleared himself now, and vindicated his words and his speech. But his time has come to suffer. And just as, at the moment of his seizure, he forebore to call to his Father, and summon angelic legions to his succor, so now, "as a sheep dumb before her shearers, he openeth not his mouth." But see now

2. *Jesus breaking silence.*

It is not to answer his accusers, or confound his persecutors. All the false charges laid against him have not brought a word from his lips. But at length the high-priest, growing desperate with the repeated failures, puts the plain, direct question: "Art thou the Christ, the Son of the Blessed?" And now the silence must be broken. He who is the "faithful and true witness" cannot withhold his testimony. When his divine Sonship, and his divine mission are questioned, he cannot hold his peace. He knows what will be the effect of his speech. He knows that the declaration and the awful warning he is about to give his enemies will be disregarded. He knows it will be the signal for the verdict to be pronounced against him. Yet he speaks calmly and deliberately; the solemn words are uttered, (words reported for us in this gospel from the memory of the disciple in whose hearing they were spoken.) If a thrill of guilty terror went through the audience, it is quickly suppressed. The verdict is given, and the "Son of the Blessed" is delivered to the malice of his enemies.

There was one disciple who had witnessed all this, and of whose behavior a full account is given us. Peter had followed his Lord "afar off," prompted, no doubt, by the warmth of his love and zeal, but perhaps also with a natural desire to put into action his boast that he was to ready to go with Jesus "to prison and to death." Through his fellow-disciple (John 18. 16) he had been admitted to the court of the high-priest's house, whence he could see what went on in the hall where the assembly was sitting. How does Peter conduct himself there?

He does not hold his peace. You might have thought he would almost hold his breath as he marked the way in which his Master was treated. You would have expected him to be silent with sorrow. But he is taken up with his own position and his own safety. Instead of standing aloof from those who had actually shared in the seizure of his Lord, (John 18. 26,) he is sitting among them, mingling with them, and even talking with them. Matt. 26. 73. No wonder he falls into danger! With all his efforts he cannot altogether disguise himself. And when charged with being what he really is

He fails to confess Christ. He was ready enough

to enter into conversation with the enemies of Jesus, but not to confess him before them. And now he has drawn attention upon himself, and cannot keep silence though he would fain do so. And so it comes to pass that, with the wonderful confession of his Master ringing in his ears, he utters the sad, base, cowardly denial.

Here we see

1. *When to keep silence.* (a) In ungodly company. A servant of Christ may be unavoidably thrown into such company. But he need not mingle in their conversation. He must not try to be like them or to be taken for one of them. (b) Under unkindness and provocation. "Christ suffered for us, leaving us an example, that we should follow his steps."

2. *When to speak boldly.* When the Lord's honor demands it is the "time to speak." Again, Christ himself is our example. And let those Christians who are tempted to disown, or to be ashamed of, their Master, remember that both they and their questioners "shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The council, what it was, members, name, powers, etc....Features of the trial of Jesus before the council: 1.) Unjust; 2.) Illegal; 3.) Showing his innocence; 4.) Result prejudged, etc....Aspects of Jesus before the council: 1.) Innocent; 2.) Courageous; 3.) Royal; 4.) Patient; 5.) Self-sacrificing....Aspects of Peter in this lesson. (See Analytical and Biblical Outline.)....What the lesson teaches about Christ's foes. (See Additional Practical Lessons.)....Compare the accounts in the four Gospels, and arrange the order of events....The wrongs of Jesus in this lesson: 1.) Misrepresentation; 2.) Hatred; 3.) Injustice; 4.) Cruelty; 5.) Denial....ILLUSTRATIONS. The ancient tradition that Peter ever after his denial rose every night at the hour when his Saviour looked upon him to pray for pardon....The power of old habits illustrated by Peter's profanity and by this incident. A gentleman who occupied a prominent position in the Church, said, "It is twelve years since I have tasted liquor, yet to this day when I see it upon the table an almost uncontrollable desire comes over me to seize the glass and drink it."

References. FREEMAN'S HAND-BOOK: Post of honor, 686; Spitting and buffeting, 719; Blindfolding, 788; Peter in the palace, 720; The porch, 721.

Primary and Intermediate.

BY M. V. M.

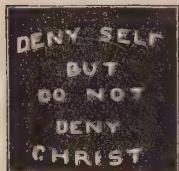
LESSON THOUGHT. *Denying Jesus brings sorrow.*

JESUS' TRIAL.

Jesus was taken before the Jewish council, or Sanhedrin, for his trial. This was something like a court, only it was a religious body, with the high-priest at the head. It was composed of seventy members, besides the high-priest. When a man is brought to trial, it is because he has broken some law, or is accused of having done so. The law of the Jews would not let a man be condemned, unless two people agreed upon some evil that he had done. Get children to tell some of the

things that Jesus had been doing, as healing the sick, raising the dead, giving sight to the blind, etc. Ask if one knows any wrong thing he ever did, and read some Scripture proving his innocence and purity. Why, then, was he brought to trial? Tell about the false witness, teaching what a "witness" is, etc. Then describe the mockery of a trial, showing that these men had bad hearts, and could not bear to let Jesus live because he could read their hearts. Teach that when we love sin and want to cling to it, we do not like any one to tell us of it, or even to know it. Jesus bore the shame of this trial for our sakes. If he had loved his own life, he would not have endured it.

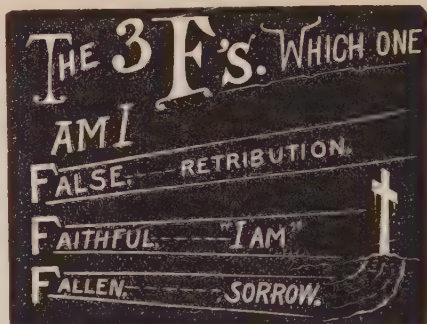
PETER'S TRIAL.



Tell how all the disciples had fled because they feared the angry mob. Peter followed "afar off," hoping that no one would know him. Recall the time when Peter had said that he would never deny Jesus, and ask what reply Jesus made. Tell how Peter went to the house where the trial was held, and from the next room saw and heard everything. Tell of the denial, three times repeated, showing how the sin grew, until he could deny with an oath. Make a heart on the board, and print in it, "Fear," "Self-love," "Ingratitude." If Peter's heart had been full of love for Jesus, there would not have been room for these. Jesus' heart was full of love for sinners. To what did his love lead? To what did Peter's selfishness lead? Print on the board "Deny self," etc., and teach that we know ourselves as little as Peter knew himself, until the Holy Spirit comes into our hearts.

Blackboard.

BY J. E. PHIPPS, ESQ.



This design may be placed on the board as it is here represented, or it may be made more effective by first writing the words, "The 3 Fs," in the left-hand upper corner. Explain, the 3 Fs stand for three classes of witnesses. Ask review questions on the lesson, and from the answers write the three kinds of witnesses, namely, *False*, *Faithful*, and *Fallen*. Now ask and write the question, "Which one am I?" To where does the path of the false witness lead? [To retribution.] Who was the fallen witness, and to where did his path lead? [Ans. First to tears of sorrow, then repentance, then to the foot of the cross.] Who was the faithful witness? [Jesus. His path of suffering led to the cross.] In conclusion, after asking any further questions desired, ask again, *Which one am I?* Erase false and fallen, leaving the words, "Am I faithful?" and the answer "I am," even though it leads to the cross.

A. D. 29.]

LESSON VII. JESUS BEFORE PILATE.

[Nov. 12.]

Mark 15. 1-15.

[Commit to memory verses 12-15.]



1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things thy witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barab'bas, which lay

bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barab'bas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barab'bas unto them, and delivered Jesus, when he had scourged him, to be crucified.

General Statement.

If the Jewish rulers could have wrought their will, the passage of Jesus from the council to the cross would have been short and speedy. But over them was the Roman power, whose vengeance they dared not incur by putting to death their victim. They must awaken the Roman procurator, Pilate, who was transiently in the city, and obtain his sanction to their sentence. Before the representative of the empire of the world, the King of heaven stands accused. To Pilate the Jews present a new charge: that Jesus has conspired against the government in claiming royal honor. One look upon the meek face of the captive convinces the Roman that the charge is false, yet he examines him in private,

and finds his own soul stirred by Jesus' words about the kingdom of the truth. Pilate once and again proclaims Jesus innocent, but from weakness of will, want of principle, and selfish desire to advance his own interest, hesitates to set him free. He sends him for trial to Herod Antipas, the tetrarch of Galilee, and the slayer of John the Baptist, but Herod returns him once more. He seeks to release him by a subterfuge, but the rabble, incited by the rulers, demand that wicked Barabbas shall be set free, and the holy Jesus shall be slain. At last the Roman ruler, with a consciousness of his own wrong act, signs the warrant for the Saviour's execution, and delivers him into the hands of the guard.

Explanatory and Practical Notes.

Verse 1. Straightway. Immediately after the preliminary examination related in the last lesson. **Held a consultation.** This was the formal session, held to ratify the action of the high-priest's earlier tribunal. One object of the consultation was to decide how to put Jesus to death, for the council had no power to order capital sentence. **Council.** The Sanhedrin, composed of "chief-priest, scribes, and elders." **Carried him away.** To the Roman headquarters, in order to have the sentence of death given by the only one who could enforce it. **To Pilate.** About ten years after the birth of Jesus, Judea had been formally annexed to the Roman Empire, and afterward was governed by a succession of *procurators*, of whom Pontius Pilate was the fifth. His residence was at Caesarea, but he came to Jerusalem to preserve order during the great feasts. He was unscrupulous, vacillating, and selfish, but not essentially cruel. He was afterward banished to Lyons in France, and there committed suicide.

2. Pilate asked him. The fullest report of the trial before Pilate is given in John 18. 28 to 19. 16. **Art thou the king.** They had charged Jesus with conspiracy in attempting to set up a kingdom opposed to that of Cæsar, just what they wished him to do, but what he had not done. Pilate took him aside and questioned him, not without some contempt for the people and any one who might claim to be their king. **Thou sayest it.** This is a Jewish idiom, meaning, "You speak the truth;" a strong affirmation. John's gospel shows that Jesus explained to Pilate the spiritual nature of his kingdom. (1) *Christ is a king who demands the willing and joyful submission of his subjects.*

3, 4, 5. Accused him of many things. Of conspiracy, of disloyalty, and of sacrilege, as may be seen by comparing the four accounts. **Answered nothing.** Knowing that no answer would satisfy his enemies, and that his heathen judge could not understand the truth concerning his Messiahship. **Answerest thou nothing?** As if saying, "How can I declare one innocent who refuses to declare himself so?" **Marveled.** At the conduct of the prisoner, and the unaccountable hatred of his enemies. Just at this point Pilate learned that Jesus was a Galilean, and sent him for trial to Herod, the tetrarch of Galilee, who was at that time in the city. His scheme was vain, for Herod refused to judge the case, and after mocking Jesus, sent him back to Pilate. Luke 23. 6-12. (2) *Men vainly try to place upon others the responsibilities and the trusts which are their own.* (3) *The highest courage is shown by silence and self-control under unjust accusation.*

6. At the feast. The feast of passover, occurring in the spring, and attended by millions of people from all parts of the Jewish world. **To release unto them.** As a token of the general rejoicing, and to obtain the favor of the people. In a despotic government, crimes are regarded as against the rulers, and pardon is given as a boon to the people; but in a free country crimes are against the people themselves, and such customs have no place. **Whomsoever they desired.** The people had been accustomed to make their own choice of the criminal to be released.

7. Barabbas. An ancient tradition states that his name was Joseph or Jesus Bar-Abbas, or "Jesus the son of Abbas." **Which lay bound.** Shut up in prison. **Made insurrection.** Probably Barabbas was one of the half-hero, half-bandit outlaws so frequent in that age, who robbed and murdered in the name of patriotism, while attempting to cast off the yoke of Rome. This would explain his popularity with the people, and the unwillingness of Pilate to release him. Notice that he was guilty of the very crime with which Jesus was falsely accused. **Murder.** Not only an outlaw, but a murderer was the man chosen in place of the pure Jesus.

8, 9. Crying aloud. In the East, the popular desire is shown by loud cries from throngs of people. By such cries many a vizier has been deposed and slain to propitiate the popular feeling. **To do as he had ever done.** [Revised Version.] "As he was wont to do." **Pilate answered them.** Seeing in this desire another chance to save the life of Jesus, whom he had already declared to be innocent. **Will ye that I release.** He endeavored to persuade them to ask for Jesus, when he might better have set him free by his own authority, as an innocent person. (4) *It is always best to do the right rather than the expedient, to consult principle instead of popularity.* **The king of the Jews.** A taunt at the Jews and their aspirations after independence is clearly indicated.

10, 11. For he knew. From the conduct of the leaders and the manner of Jesus. **Delivered him for envy.** Because the Jewish leaders would have sympathized with one who aimed to throw off the Roman rule had the charge of sedition been true. Hence he knew their determination to put Jesus to death must have some ulterior and secret motive. **Moved the people.** The common people had favored Jesus, but now, by the machinations and misrepresentations of the rulers, were turned against him, and the popular cry was now loudly swelling, demanding his death. (5) *Often the voice of the people is not the voice of God, but of Satan.* **Release Barabbas.** Just at that time Pilate received a new and vague alarm in the message from his wife, (Matt. 27. 19,) whom tradition has named Claudia Procula. (6) *How hard it is to stem the tide of popular influence, when a man once gives way to it!*

12. What will ye then. He has submitted to the people already, and now he must follow the current still further. He wished to do right as judge, and to save the life of Christ, but he was conscious of his own demerits and misdeeds in his rule, and dreaded complaints at home. **Whom ye call.** He wished to extort from the people the words which they gave at last, "We have no king but Cæsar." John 19. 15.

13. Crucify him. That a multitude who two days before had listened to Jesus with favor should now call for his death may seem strange, but it is not without parallel in the history of popular movements. We are to remember also the false reports of the leaders and their influence, and the fact that those who clamored for the crucifixion were the mob of Jerusalem, while those who had shouted "hosanna" were mostly people from Galilee, who had come to the feast. John 12. 12.

14. What evil. Pilate had already pronounced him innocent, and had washed his hands as a token that he disowned the responsibility of his death. **Cried out the more.** All the more earnestly because against reason. (7) *The side which has the least argument is generally the most eager for persecution.*

15. Willing to content the people. Willing to release Jesus, (Luke 23. 20,) he is more willing to win the favor of the people, even by consenting to a great crime; yet in the end, while becoming guilty of the crime, he failed to win the applause which he sought. (8) *Traitors to conscience are ever defrauded of the price which they seek.* **Scourged him.** The scourging is related in John 19. 1, and was done in order to appease the people, and by showing Jesus in pitiable condition afterward to awaken their sympathy. It was administered with knotted cords, in which pieces of bone and iron were inserted to tear the flesh. It was limited only by the will of those who gave it, and often ended in the death of the sufferer. But it was all in vain, and Pilate at last ordered Jesus to be crucified. A Roman method of execution, given only to slaves and vile criminals, a death protracted through days of torture. Jew and Gentile thus united in the death of the world's Redeemer.

HOME READINGS.

- M. Jesus before Pilate. Mark 15. 1-15.
 Tu. Jesus and Pilate. John 18. 28-40.
 W. Jesus condemned by Pilate. John 19. 1-16.
 Th. The world and the faithful. John 16. 17-27.
 F. The sufferings of Christ's servants. 2 Cor. 6. 1-11.
 S. The reward of faithfulness. Rev. 2. 1-11.
 S. The exalted Son. Heb. 1. 1-14.

GOLDEN TEXT.

He is despised and rejected of men. Isa. 53. 8.

LESSON HYMN. L. M.

Hymnal, No. 211.

When I survey the wondrous cross
 On which the Prince of glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride.
 Forbid it, Lord, that I should boast,
 Save in the death of Christ, my God;
 All the vain things that charm me most,
 I sacrifice them to his blood.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down :
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown !

TIME.—A. D. 29, on the morning of the crucifixion.

PLACE.—The judgment-hall of Pilate the procurator.

CONNECTING LINKS.—(The order of events in Christ's trial before Pilate.) 1. The accusation. Matt. 27. 1, 2; John 18. 28-32. 2. Jesus examined by Pilate. Matt. 27. 11-14; Luke 23. 3, 4; John 18. 33-37. 3. The trial referred to Herod. Luke 23. 6-12. 4. Jesus returned to Pilate; Barabbas chosen; Jesus condemned. Matt. 27. 15-26; Luke 23. 13-25; John 18. 38-40.

PARALLEL PASSAGES.—Matt. 27. 11-26; Luke 23. 1-25; John 18. 28-40.

DOCTRINAL SUGGESTION.—The hardness of the human heart.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Question of the Ruler, v. 1, 2.**
Why did the Jews take Jesus before Pilate? John 18. 31.
What gave occasion to the ruler's question? Luke 23. 2.
What was Pilate's question?
In what spirit was it asked?
What was the meaning of Christ's answer?
How is the conversation related in John 18. 33-37?
- 2. The Silence of the Prisoner, v. 3-5.**
Why was Christ silent under accusation?
How did he fulfill prophecy? Isa. 53. 7.
What was Pilate's first decision in his case? John 18. 38.
Why did he not then release him?
- 3. The Choice of the People, v. 6-15.**
What was the custom which gave opportunity for the choice?
Between whom was the choice made?
What was the choice of the people?
What spirit did this show in relation to Jesus?
What was the final decision of the ruler as to Jesus?
Why did he so order? John 19. 12, 13.
What did Pilate show in Matt. 27. 24?

Practical Teachings

Where does this lesson show—

1. An example of meekness?
2. An example of weakness?
3. An example of wickedness?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Question of the Ruler, v. 1, 2.**
What did the rulers next do with Jesus?
Why did they bring him before Pilate? John 18. 31.
Of what did they accuse him? Luke 23. 2.
What did Pilate ask Jesus?
What did Christ's answer mean?
What did Jesus say to Pilate in John 18. 36, 37?
- 2. The Silence of the Prisoner, v. 3-5.**
What did the rulers say of Jesus? Luke 23. 5.
Why was Jesus silent?
What did Pilate say of Jesus? Luke 23. 13, 14.
How was this a fulfillment of prophecy?
How did Pilate show that he believed Jesus to be innocent? Matt. 27. 24.
- 3. The Choice of the People, v. 6-15.**
What was the custom of the feast?
What prisoner was in the city?
What did the people ask?
What did Pilate try to do?
What was the choice of the people?
What feeling did this choice show?
What was done with Jesus?
How did all this illustrate the GOLDEN TEXT?

Teachings of the Lesson.

Where does this lesson show—

1. The spirit of hatred?
2. The spirit of indecision?
3. The spirit of submission?

QUESTIONS FOR YOUNGER SCHOLARS.

- 1. The Question of the Ruler, v. 1, 2.**
Before whom did the Jews bring Jesus? Before Pontius Pilate.
Who was Pilate? The Roman governor.
What did they say that Jesus had tried to do? To make himself a king.
What did Pilate ask Jesus? "Art thou the king of the Jews?"
What did Jesus tell Pilate? That he was a king.
Who belong to Christ's kingdom? All who love and serve God.
- 2. The Silence of the Prisoner, v. 3-5.**
Of what did the chief priests accuse Jesus? Of many things.
What did Jesus say in answer to them? Nothing.
How did Pilate feel at this? He wondered.
Why did Jesus say nothing? To set us an example of patience.
- 3. The Choice of the People, v. 6-15.**
What did Pilate offer to the people? To set free a prisoner.
Whom did he want to set free? Jesus.
Why did he want to set Jesus free? Because Jesus had done no wrong.
Whom did the people choose instead of Jesus? Barabbas, a robber.
What did they wish Pilate to do to Jesus? To crucify him.
What did Pilate order? That Jesus should be crowned and crucified.
What is said in the GOLDEN TEXT?

Words with Little People.

1. Be like Jesus, always innocent of evil.
2. Be like Jesus, patient when suffering wrong.
3. Be like Jesus, willing to suffer if you can save others.
4. Be like Jesus, loving even to your enemies.

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did the rulers bring Jesus? To Pilate, the Roman governor.
2. What did Pilate ask Jesus? "Art thou the King of the Jews?"
3. What did Pilate offer to the people? To release Jesus.
4. Whom did they choose instead of Jesus? Barabbas, a robber.
5. What did they demand concerning Jesus? "Crucify him."

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of Pilate.

- I. A SPIRIT OF CONTEMPT.**
Art thou the king of the Jews? v. 2.
"God hath chosen the weak things." 1 Cor. 1. 27.
- II. A SPIRIT OF UNBELIEF.**
What is truth? John 18. 38.
"Christ crucified....to the Greeks, foolishness." 1 Cor. 1. 23.
- III. A SPIRIT OF EXPEDIENCY.**
Will ye that I release....king? v. 9.
"Have found no fault in the man." Luke 23. 14.
- IV. A SPIRIT OF IRRESOLUTION.**
What will ye then that I shall do? v. 12.
"I am innocent....see ye to it." Matt. 27. 24.
- V. A SPIRIT OF COMPROMISE.**
Why, what evil hath he done? v. 14.
"I will....chastise him and release him." Luke 23. 16.

VI. A SPIRIT OF SELFISHNESS.

Willing to contend the people. v. 13.

"Thou art not Caesar's friend." John 19. 12.

VII. A SPIRIT OF INJUSTICE.

Released Barabbas....and delivered Jesus. v. 15.

"Against....Jesus....Pilate, with the Gentiles....gathered." Acts 4. 27.

ADDITIONAL PRACTICAL LESSONS.

The Lessons of the Saviour's Condemnation.

1. The condemnation of Christ shows that even the purest and noblest may sometimes be unjustly accused and condemned.

2. It shows that rulers and judges need to possess a strong conscience and sense of right, if they would withstand popular clamor.

3. It shows that the cry of the multitude is as readily excited against the right as in its behalf.

4. It shows that the lack of principle and the lack of will may lead to great crimes, as surely as a positive tendency to evil.

5. It shows that the hearts of people are depraved and cruel, when men can look unmoved upon so innocent a sufferer in such terrible sufferings.

6. It shows that God can overrule even the darkest and cruellest deeds to become the means of salvation to the world.

7. It shows the love and long-suffering of Jesus, who was willing to endure all this that he might save men.

English Teacher's Notes.

I remember hearing, when a child, an enigma which, it was said, had never been answered. I immediately determined to see if I could not solve it myself; but, I need hardly say, I was unsuccessful. And I believe it is a doubtful matter whether the answer exists at all.

In the passage for to-day there are two important questions left unanswered—two enigmas, which the evangelist does not solve for us. Let the teacher see whether his class can do so. Look at,

1. *Pilate's question to our Lord.* Ver. 4.

The silence of Jesus before Pilate was contrary to the usual custom. "It is not," said Festus to King Agrippa, "the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." Paul "answered for himself" both before Felix and before Festus and Agrippa. And to see a prisoner standing calm and silent, without one word of reply to the bitter accusations heaped upon him, was a new thing in Pilate's experience. These angry and excited Jews had, he thought, but a poor case to make out. They could not prove their victim to have committed any crime worthy of death, nor, in fact, any thing at all that rendered him liable to punishment. And yet he is silent—he who might so easily clear himself and expose the injustice of his enemies. The "Answerest thou nothing?" of the Roman governor was very different from that of the high-priest. The latter spoke in rage and impatience, the former in utter astonishment. The silence of Jesus was an enigma to Pilate; he could not read the mystery.

But we can. Jesus was silent before Pilate that he might speak before God for us. To the accusation brought against himself he answered nothing. But if any guilt he laid to the charge of those who trust in him, he has a complete answer, "I have blotted out, as a thick cloud, their transgressions." He declined to justify himself to the Roman governor, for at the hands of the Roman soldiers he must meet his death of shame and agony. And now, having suffered that death for sinners, he is no longer silent. "He ever liveth to make intercession" for those "that come unto God by him."

"In heaven his blood forever speaks
In God the Father's ear."

Here is the full, sufficient, and blessed reason for the silence of Jesus—the complete reply to Pilate's question, "Answerest thou nothing?"

But later on Pilate asked another question. To this we may find it harder to give a reply. Look at,

2. *Pilate's question to the people.* Ver. 14.

It is the day of the Passover Feast. The crowd is gathered round the governor's palace, demanding customary favor—the release of a prisoner. Here is an opportunity to deliver the innocent. If any man should be set free, surely it is He who has done no wrong. Who can be so acceptable to the people as the man who has been the friend of the sick, the lame, and the blind, the man whose path has been marked every-where by deeds of mercy? And the title of "King of the Jews," which he has been charged with claiming, is one pleasant to the ears of a Jewish crowd. There is another prisoner, but he has been a disturber of the peace—a robber (John 18. 40)—a murderer. Can there be any doubt whom the people will choose?

But Pilate is disappointed. The people have been already primed by the chief priests, and the name "Barabbas" is on every lip. Surely, the governor thinks, they have forgotten; they cannot mean to leave Jesus to be put to death; what is to be done with him? Strange and terrible is the answer: "Let him be crucified."

No wonder Pilate is amazed. No wonder he asks, in utter bewilderment, "Why? what evil hath he done?" And he gets no answer, only the reiterated cry, "Crucify him." For they can give no reason for their choice. They cannot say any thing against Jesus. They cannot say any thing in favor of Barabbas. Yet they have made their choice for the latter. They have "denied the Holy One and the Just, and desired a murderer to be granted unto them."

That "why" is still awaiting an answer. It is easy to condemn the base ingratitude, the fickleness, the cruelty, the blind folly, of the crowd at Jerusalem. But a similar thing is going on now. From generation to generation, among old and young, rich and poor, the choice is still going on. Christ or the world, Christ or the "pleasures of sin," are still the alternatives.

Look at them both carefully. Look at Christ.

If you admit him into your heart, will he harm you? Why, he is "holy, harmless, and undefiled." His worst enemies could make out no case against him. The judge declared him blameless. Yet he was content to be silent in his own cause, because he came to suffer and to die for you. If you choose him you will be "justified by his blood." He will answer for you, and none can ever condemn you. And the peace, and the gladness, and the heaven which he deserved, shall be yours.

Now look at the pleasures of the world—"pleasures of sin," really, since they leave no room in the heart for the love of God. 1 John 2. 15. They are disturbers of peace. They stir up envying and strife, anxiety, heart-burning, restlessness. They produce a thirst which they can never satisfy. What do the terms "*ennui*" and "*blasé*" express, but the utter hollowness of all the world can offer? But in the nobler pursuits it is the same—ever seeking, never reaching. They are robbers. While engaged with them you are losing the inheritance which ought to be yours—getting stones for bread, tinsel for gold. They are murderers. Love of show, excitement, money, fame, has cost the life of many, and the souls of many more.

Yet many are choosing these pleasures. Why? Who shall answer the question? Though in another form it is identical with that in Ezek. 18. 31: "Why will ye die?" For we read in Prov. 8. 35, 36, "Whoso findeth me, findeth life, and shall obtain favor of the Lord; but he that sinneth against me wrongeth his own soul: all they that hate me love death."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

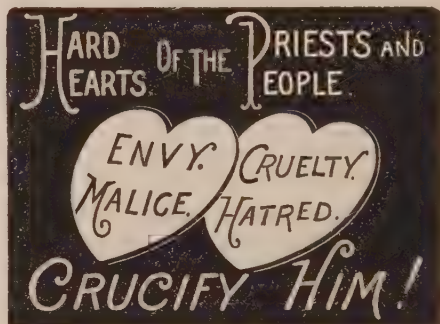
See the parallel accounts, the harmonies, and the General Statement, for the order of events.... Notice the three trials of Jesus before the Jews: 1.) Before Annas; 2.) Before Caiaphas; 3.) Before the whole council, v. 1. Notice the trials before Pilate and Herod: 1.) The first answer to Pilate; 2.) Before Herod; 3.) The condemnation by Pilate.... See the elements of Pilate's guilt in the Analytical and Biblical Outline.... See the lessons of the condemnation in Additional Practical Lessons.... The warnings of the lesson: 1.) Against want of principle; 2.) Against undue seeking for popularity; 3.) Against following the multitude in evil.... The examples of the lesson: 1.) The example of patience; 2.) Submission; 3.) Silence under wrong.... ILLUSTRATIONS. Pilate's seeking to please the people was like a vessel drifting down the Niagara River, and, too late, endeavoring to avoid the falls.... Robert Browning's fine poem, "The Patriot," the thoughts of a man walking to the scaffold, amid the insults of the crowd, who a year before had received the highest honor from the same people.... An eminent statesman made it a rule never to answer calumnies, saying, "If my life is not a sufficient response, my lips cannot frame one.".... Dr. Blair, of Edinburgh, preached one morning an eloquent discourse upon virtue, saying in

it, "The world needs but to see virtue personified, and it will crown it with the highest honor." In the afternoon another preacher in the same pulpit said, "The world once did see virtue personified, and crowned it with thorns.".... Pilate, failing to obtain the people's favor by his treason to his own conscience, was like the men who were hired by the Duke of Austria to murder his rival. The duke ordered them paid in counterfeit coin for their bloody deed, saying, "False coin is good enough for false knaves."

References. FREEMAN: Chief priests and elders, 717; The prisoner released, 723; Scourging, 724.

Blackboard.

BY J. B. PHIPPS, ESQ.



SUGGESTION No. 1. For another blackboard sketch draw a trumpet. At the mouth-piece write the words "*Chief Priests*;" at the large end write the words "*Crucify Him*;" on the trumpet write the word "*People*." Thus showing that the priests used the people as a mouth-piece to cry out "*Crucify him*!" Underneath the trumpet write these words: "The voice is the multitude's voice, but the hands are the hands of the priests."

SUGGESTION No. 2. Another lesson. In the center of the board write, in plain letters, JESUS. Underneath in smaller letters write ALONE. Then write the words, CRUCIFY HIM, all around the central words, representing the fact that in the midst of the shouting Jesus stood alone, forsaken by all.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *Jesus is King.* To be taught: 1.) What a kingdom is. 2.) What Pilate looked at. 3.) What Jesus looked at.

1. Talk about kings and kingdoms, getting children's ideas as to what a king's business is. Ask how kings live, and see if children think Jesus lived like one. Teach that Jesus is king of the only true kind of kingdom—the kingdom of truth and right. Where is this kingdom? Yes, in *hearts*. and he who can reign over a heart is greater than the greatest king who ever lived. Only Jesus can enter a heart and live in it so as to be its real king. Tell how sin has to go out when the king comes in, speaking of specific things, that it may seem to the children a real, living matter, as it is.



2. Tell who and what Pilate was, and why the Jews had to take Jesus to him. Pilate thought himself a great man, but he did not know that this humble, patient man before him was greater than all the rulers of this world! Tell the charges the Jews made against Jesus, and Pilate's feeble efforts to save him. Pilate saw that he was not guilty, and did not want to condemn him, but when he saw how eager the Jews were for his death, he thought he would please them so that they would like to have him for their ruler. Tell how Pilate tried, after they had scourged Jesus, to get them to let him release Jesus, in accordance with the custom at the time of the Passover. Ought Pilate to have allowed

the people to do wrong? No: but he looked at *self*, and that made *right* look small.

3. Print "Truth" on the board, and teach that Jesus was the truth himself. He was willing to die for the truth! He *could* not be untrue, and he was not afraid of Pilate, or of the mob, or of the death on the cross. Why? We cannot see what will be to-morrow. We only know what is now. But Jesus could see all the future. He knew that in a few years Pilate would be dead, his kingdom gone, and even the great Roman Empire have come to an end. But the kingdom of truth can never end, because God can never end. Who wants to belong to the kingdom of which Jesus is king? All who do must, like Jesus, fear nothing but sin, dare to do right, and bear the wrong doing of others patiently. Let Pilate teach us to be brave, to turn away from self, and to stand by the right.

A. D. 29.]

LESSON VIII. JESUS MOCKED AND CRUCIFIED.

[Nov. 19.]

Mark 15. 16-26. [Commit to memory verses 22-26.]



16 And the soldiers led him away into the hall called *Præ-to-ri-um*; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

20 And when they had mocked him, they took off the

purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one *Sy'mon* a *Cy-re'ni-an*, who passed by, coming out of the country, the father of *Al-ex-an-der* and *Ru'tus*, to bear his cross.

22 And they bring him unto the place *Gol-go-tha*, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

General Statement.

The Saviour of the world, rejected by his own people, and condemned by the rulers of his land, is now given over to the brutal mockery of the Roman guard. The band is summoned, the victim's clothes are torn off, a purple cloak is cast about his shoulders, already marked by the scourge, a crown of thorns is pressed upon his brow, and a reed, as if a scepter, is placed in his hand. The knees of the soldiery are bowed in pretense of submission, and he is hailed with the title, truer far than his adversaries dreamed, "King of the Jews." When the jeers and the abuse have spent themselves, the Saviour is led out through the streets of the city, mocked by the multitudes along the way, on the sorrowful journey, the *Via Dolorosa*, to the

place of the cross. The heavy beam hangs upon his shoulders until he sinks beneath its weight. A substitute is found in the stout Cyrenian entering the gate, and he, perhaps a follower of Jesus, is compelled to carry the cross. Outside the wall, the tumultuous throng of soldiers, priests, rulers, people, come to the place *Golgotha*. There the patient Sufferer refuses the stupefying potion; and in consciousness of every pang is fastened upon the terrible tree, with a felon hanging upon either side. Before him a company of soldiers gamble for his garments, around him is a sea of scornful, hating faces, above him hangs the superscription in the three great languages of earth, "JESUS OF NAZARETH, THE KING OF THE JEWS."

Explanatory and Practical Notes.

Verse 16. The soldiers. The Roman guard to which was committed the execution of Pilate's order for the crucifixion of Jesus. **Led him away.** From the hall of judgment, to be mocked and crucified. **Into the hall.** [Revised Version.] "Within the court, which is the *Prætorium*." This was probably the open place in the front of Pilate's palace, or perhaps in the center of the building. **Called *Prætorium*.** The *Prætorium*, the headquarters of the Roman procurator, wherever he happened to be. It was generally in the open air, and sometimes upon a pavement, (see John 19. 13,) especially set down for the purpose, and moved about from place to place. **The whole band.** The entire company of soldiers on guard at the place. They were summoned to participate in the brutal mockery and maltreatment of one condemned to death. (1) See in this the innate cruelty of the human race, and the love of torture and of giving pain.

17. Clothed him with purple. Mocking his claim to royalty by a purple cloak, since that was the color worn by the emperor. **Platted.** Wove together. **A crown of thorns.** There is a plant found in the East, somewhat resembling the ivy, and now known as *Zizyphus Spina Christi*, which is supposed to have been the material for this crown. (2) He wore the crown of thorns that we might wear the crown of glory.

18. Began to salute him. Bowing the knee in mock humility before him. **Hail, King of the Jews.** This was the utterance of the Romans, as no Jew would

ever express such a title of the Messiah, even in mockery. (3) The honor ascribed in jest is worn by the Saviour in reality.

19. Smote him on the head. Thus aggravating the pain of the thorns. **Spit upon him.** In the East, even more than with us, a mark of contempt, and an insult never to be forgiven. An Oriental deems himself insulted if any person spits in his presence. (4) *Thus did the Son of God enter the lowest depths of humiliation for our sakes.* **Worshipped him.** Assuming the posture of suppliants, as if in presence of a king. (5) *Those who ignorantly bent in mockery will yet bow low in reverence toward the King of kings.* (6) *Was their insult greater than that of those who know who Jesus is, yet withhold their worship from him?*

20. Put his own clothes. His body, bloody and lacerated, was now clad once more in his own garments. **Led him out.** Outside the wall, for no legal executions were allowed within the city. There is a reference to this custom in Heb. 13. 11-14. **To crucify him.** Probably there was suspended from his neck a title like that which was afterward fixed upon the cross; and he was compelled to carry upon his wounded shoulders the cross-beam upon which he was to be fastened.

21. They compel. When they found him unable to bear the weight. **One Simon.** Though unknown to us, probably well known, at least through his sons, to the early Church. He may have been a believer,

and, if so, how precious yet how sad his memories of that day! (7) *We too may help our Saviour bear his cross, and fill up what remains of his sufferings.* Col. 1. 24. **Who passed by.** Showing that he was not following the crowd, nor consenting to the deed. **Coming out of the country.** Entering into the city, perhaps for the passover, while the throng were coming out. **Alexander and Rufus.** We find the name of Rufus among the greetings in Rom. 16, 13, and remembering that this gospel was probably written at Rome, we are led to the conclusion that both these sons became disciples. **To bear his cross.** Assisting the Saviour in its burden.

22. Golgotha. An Aramaic word, translated Calvary in the Latin, meaning "skull-like." This may refer to its appearance, or to its use as a place of execution. The prevalent opinion is that it is marked by the Church of the Holy Sepulcher, but until the pickaxe and spade shall show whether the old wall ran outside or inside of this place, the question cannot be settled. All that can be known is, that it was a spot outside but near the city gate. (8) *It is far more important for us to know that Jesus died for us than to know precisely where he died.*

23. Wine mingled with myrrh. This was a stupefying draught, prepared by some women of Jerusalem, and permitted to be given to deaden the pain. It was not the same with the "vinegar" mentioned in ver. 36. **Received it not.** He refused it, because he desired to have his mind clear during the sufferings of the cross.

24. Crucified him. The upright post was no higher

than to raise his feet above the ground, and a piece of wood was fastened so that his body might rest upon it, or else the weight would tear the flesh of the hands, which were nailed to the cross-beam. **Parted his garments.** The four soldiers who carried out the sentence received as their perquisite the garments stripped from the sufferer. The outer garments they divided; the inner one was given by lot. **Casting lots.** Probably by throwing dice from a brazen helmet. Such had been the prediction, a thousand years before, in Psa. 22. 18. (9) *Gambler will ply their vocation under the very shadow of the cross.*

25. The third hour. Nine o'clock in the morning, according to the Jewish notation. John, who wrote long afterward, used the Roman form of denoting time, and spoke of the sixth hour (John 19. 14) as the time when Pilate endeavored to release Jesus, three hours before the crucifixion. **They crucified him.** Death by crucifixion united almost every form of torture—constraint, dizziness, cramp, loss of blood, untended wounds, thirst, starvation, sometimes prolonged for three days before the end came.

26. The superscription. The accusation, written by Pilate, and placed over the cross in three languages. **The King of the Jews.** Each of the four gospels gives a different statement of its language. Probably it was longer than any of the reports and more definite in expression. The evangelists do not give reproductions of exact words, but only the correct impression of facts. (10) *Thus on the cross was proclaimed to all nations the kingly rank of Christ.*

HOME READINGS.

- M.* Jesus mocked and crucified. Mark 15. 16-26.
Th. His sufferings predicted. Isa. 53. 1-12.
W. The cross and the title. John 19. 17-24.
Th. The preaching of the cross. 1 Cor. 1. 17-31.
F. The glory of the cross. Gal. 6. 1-14.
S. Reconciliation through the cross. Eph. 2. 1-17.
S. Fellowship in the cross. Heb. 13. 5-14.

GOLDEN TEXT.

They pierced my hands and my feet, Psa. 22. 16.

LESSON HYMN. 7. 6.

Hymnal, No. 222.

O sacred Head, now wounded.
 With grief and shame weighed down,
 Now scornfully surrounded
 With thorns, thine only crown;
 O sacred Head, what glory,
 What bliss, till now was thine!
 Yet, though despised and gory,
 I joy to call thee mine.
 What thou, my Lord, hast suffered
 Was all for sinners' gain;
 Mine, mine was the transgression,
 But thine the deadly pain.

TIME.—A. D. 29, Friday, the day of the Passover.

PLACE.—Golgotha, or Calvary, outside the wall of Jerusalem.

CONNECTING LINK.—The death of Judas Iscariot. Matt. 27. 3-10.

PARALLEL PASSAGES.—Matt. 27. 27-37; Luke 23. 26-38; John 19. 1-24.

DOCTRINAL SUGGESTION.—The crucified Saviour.

QUESTIONS FOR SENIOR STUDENTS.

- In the Hall, v. 16-20.**
 - In what condition was Jesus when brought into the hall? John 19. 1.
 - What was done to him in the hall?
 - By whom were these wrongs done?
 - What was their purpose in so treating Jesus?
 - To what extent were they responsible for this treatment?
- On the Way, v. 21-23.**
 - To what place did the way lead? See Luke 23. 33.
 - What took place on the way?
 - What was Jesus compelled to carry? John 19. 17.
 - By whom was he assisted, and how?
 - Who followed Jesus to the cross? Luke 23. 27.
 - What did Jesus say to them? Luke 23. 28.

3. On the Cross, v. 24-26.

- What was given to Jesus, and for what purpose?
 Why did he not receive it?
 What was done to Jesus?
 How was prophecy thus fulfilled? Psa. 22. 16-18.
 What great truth was expressed in his title over the cross?

Practical Teachings.

- Who now show the spirit of the mockers of Jesus?
- Who now crucify him afresh? Heb. 6. 6.
- What benefits do we receive from the cross of Christ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- In the Hall, v. 16-20.**
 - Who led Jesus to the hall?
 - Were these soldiers Jews or Gentiles?
 - What did they do to him?
 - What was their purpose in doing this?
 - How had Jesus foretold these things? Mark 10. 33, 34.
 - Why did Jesus submit to such treatment?
- On the Way, v. 21-23.**
 - What was next done to Jesus?
 - What did they compel him to carry? John 19. 17.
 - Whom did they afterward compel to carry it?
 - To what place did they bring him?
 - By what other name is it known? Luke 23. 33.
 - What did they give him, and why?
 - Why did Jesus refuse it?
- On the Cross, v. 24-26.**
 - What did they do to Jesus at Golgotha?
 - How were his garments divided?
 - How was this a fulfillment of prophecy? Psa. 22. 18.
 - What inscription was placed upon the cross?
 - Who wrote this inscription? John 19. 19.
 - What did Jesus say when they crucified him? Luke 23. 34.

What is said in the GOLDEN TEXT?

Teachings of the Lesson.

Wherein does this lesson show—

- Christ as the King?
- Christ as fulfilling prophecy?
- Christ as suffering for sins?

QUESTIONS FOR YOUNGER SCHOLARS.

- In the Hall, v. 16-20.**
 - What was done to Jesus in the hall? He was mocked by the soldiers.
 - What did they put on him? A purple robe and a crown of thorns.
 - What did they say to him? "Hall, king of the Jews!"
 - What did they do to him? They spit upon him, and struck him.

Why did Jesus suffer these things? **For the sake of sinners.**

2. On the Way, v. 21-23.

Where did they lead Jesus from the hall? **To a place outside the city.**

What was this place called? **Golgotha, or Calvary.**
Whom did they compel to help carry the cross of Jesus? **Simon, of Cyrene.**

What did they give Jesus when they came to Calvary? **Wine, mingled with myrrh.**

What was this for? **To deaden his pain.**

Did Jesus drink it? **He did not.**

3. On the Cross, v. 24-26.

What did they do to Jesus at Calvary? **They nailed his hands and feet to the cross.**

What was then done with the cross? **It was stood upright.**

What was done with the clothes of Jesus? **The soldiers divided them by lot.**

What was written above the head of Jesus? **"THE KING OF THE JEWS."**

What is said of Jesus in the GOLDEN TEXT?

Words with Little People.

1. Remember that Jesus bore all this for you.
2. Do not fail to love your Saviour with all your heart.
3. Be willing to bear your cross for Jesus' sake.
4. See what you can do to show your love to him.

THE LESSON CATECHISM.

[For the entire school.]

1. What did the soldiers do to Jesus? **They crowned him with thorns.**

2. What did they say to him? **"Hail, king of the Jews!"**

3. To what place did they lead him? **To Golgotha, or Calvary.**

4. What did they there do to him? **They crucified him.**

5. What was written upon his cross? **"The King of the Jews."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ's Sufferings in Prophecy.

I. THE MOCKERY.

Clothed him in purple....crown of thorns. v. 17.

"Despised and rejected of men." Isa. 53. 3.

II. THE SMITING.

Smote him on the head. v. 19.

"I gave my back to the smiters." Isa. 50. 6.

III. THE SPITTING.

Did spit upon him. v. 19.

"Hid not my face from....spitting." Isa. 50. 6.

IV. THE CUP.

Wine mingled with myrrh. v. 23.

"In my thirst....vinegar to drink." Psa. 69. 21.

V. THE LOT.

Parted his garments, casting lots. v. 24.

"They part my garments among them." Psa. 22. 18.

VI. THE CROSS.

They crucified him. v. 25.

"They pierced my hands and my feet." Psa. 22. 16.

VII. THE TITLE.

The King of the Jews. v. 26.

"My King upon my holy hill." Psa. 2. 6.

ADDITIONAL PRACTICAL LESSONS.

Christ the Sufferer.

1. His were *varied* sufferings; of body, mind, spirit; of pain, disgrace, and shame; the thorn, the nail, the cross.

2. His were *innocent* sufferings, descending upon him by no act of crime, and wholly undeserved.

3. His were *patient* sufferings, endured in silence, however deep.

4. His were *public* sufferings, endured before the eyes of all his enemies.

5. His were *predicted* sufferings, just such as the prophets had held up to view as Messiah's portion for a thousand years.

6. His were *cruel* sufferings, showing the depravity of those who inflicted and of those who planned them.

7. His were *redemptive* sufferings, since by these guilty men are saved from suffering the penalty of their own sins.

English Teacher's Notes.

Three times we find our Lord speaking of a "cup" which he was to drink. "Can ye drink," he asked the sons of Zebedee, "of the cup that I shall drink of?" In Gethsemane he prayed that, if it were possible, he might be spared that cup. And at the moment of his seizure he bade Peter sheath the sword which he had drawn, saying, "The cup which my Father hath given me, shall I not drink it?" John 19. 11.

The image of a "cup" implies something which cannot be got over in a moment. The emptying of a cup cannot be instantaneous. You may take a sip of some portion with hardly a sense of discomfort if it be a disagreeable one, and hardly a sense of gratification if it be the contrary. But in drinking a cup of the same you get the whole taste. You get it, we may say, little by little, or at any rate by successive, if continuous, impulses. And so the "cup" becomes a striking image, both of grief and gladness, in their long-drawn bitterness or sweetness, as well as of any thing else by which the feelings are powerfully and gradually affected.

The passage of to-day shows us a portion of the "cup" which our Lord drank, and also a "cup" which he refused to drink. Let us look at

1. The cup which Jesus drank.

It was a mixed draught. Look at the ingredients. Some of them we have considered already. There was his betrayal by Judas, his desertion by his chosen disciples, his arraignment before the high-priest, the denial of Peter, the mockery before the Council. But there was yet more to come. It was a draught which grew more and more bitter. There were his repeated rejections by the people. There was the scourging, the usual precursor of death by the Roman mode of crucifixion, by which, however, Pilate hoped to rouse the compassion of the people, and render it possible for him to spare the prisoner's life. There was the mocking, the smiting, the spitting. After this the final rejection by the populace, and the journey to Golgotha. A painter (Gustavo Dore) has wonderfully depicted the moment of our Lord's leaving the Prætorium, or Palace of Pi-

late, to meet his death—the surging crowd around him kept back only by the soldiers, every countenance breathing forth hate and cruelty. But the artist has relieved the scene by representing those women who afterward stood by the cross as pressing near to their Lord with loving, tearful faces, while in reality they were not there, and he was left truly alone. For the women who followed the sad procession (Luke 23. 27) were no disciples, and were inspired simply by a feeling of natural pity.

Yet there was worse to come.

The cross, the nails, the hanging between two thieves, the taunts. These were terrible; but they were not the worst. The suffering that no human being knew of nor imagined was to be the last bitter dregs of the cup. Was there no alleviation for him who must drink it?

Look at

2. *The cup which Jesus refused.*

To spare him some of the bodily agony he had to endure, the usual cup of wine (called vinegar in Matt. 27. 34, from its sourness) with the bitter infusion of myrrh was offered. It was a stupefying potion, intended to lull the senses and deaden the feelings. But this he would not drink. He would not have his anguish lessened. He would not have his mind clouded. He would not abate one drop of the bitter cup which he had chosen. For one drop evaded would have meant a work incomplete, a sympathy in which something was wanting, a joy (Heb. 12. 2) imperfect. The cup his Father had given him he accepted; the cup the world offered him he rejected.

There is not one of us who has not to taste, at some time or other, the cup of sorrow, perhaps to drink deep of it. We have no choice about this, for it is the fruit of sin. It is sin which

“Brought death into the world and all our woe.”

But there are alleviations offered to us.

1. *The world offers us a soothing cup.*

What are its ingredients? There is the intoxicating part—pleasure and excitement. You have had some trouble—you are cast down. What does the world say? Brighten up—join your neighbors in their pleasures—drown your grief in gayety. And there is the deadening part—forgetfulness. You are told to put away all that is likely to recall your sorrow—to bury all traces of it out of sight; not to read your Bible, not to think of the future. The old pagan fable of the waters of Lethe is the best cure the world knows of.

But what will this cup effect in the end? We all know the effect of an anæsthetic. It answers for a time; by and by it will cease to have power, or else it will kill you. And the draught the world gives will in time lose its power, or it will so numb your heart and deaden your soul that henceforth no warning shall rouse you, no grief soften you. Beware of such a poisonous draught!

2. *Jesus offers a healing cup.*

He refused the soothing cup. He drank to the dregs the cup of sorrow, that he might win for us

this cup, called in Scripture “the cup of salvation.” Psalm 116. 13. It is a mixed cup. It begins with repentance and faith. It goes on to peace, and love, and trust, and joy. It takes the regret out of the past, the sting out of the present, the fear out of the future. It is a cup which grows sweeter and sweeter. The young feel sorrow keenly enough. Those advancing in life feel it still more keenly. But those who have accepted the cup which Jesus offers find their comfort increase as they drink deeper of it. It is a cup which never comes to an end, and never loses its power. And when there is no more sorrow to be soothed, and no more trouble to be sweetened, it shall yet go on in inexhaustible gladness forever. For it is a cup of life, won for us by the sufferings and tears and death of the Lord Jesus. And he, as Wisdom, calls to each one, “Come, drink of the wine which I have mingled.” Prov. 9. 5.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice in this lesson the seven elements: 1. *Time.* Friday, the Passover-day, the great Passover-lamb was slain; at the hour of the morning sacrifice, hung upon the cross. 2. *Place.* “Outside the gate.” See Heb. 13. 11-13. Draw map of Jerusalem, showing supposed location of Golgotha. 3. *Persons.* Priests, rulers, soldiers, on one side, Jesus and Simon of Cyrene on the other. Notice the acts performed and the spirit shown. 4. *Facts.* The crucifixion, origin and form, why so shameful a death, etc. 5. *Difficulties.* Compare the gospels in their narration, arrange order of events, explain why four accounts of the title are different, etc. 6. *Doctrines.* 1.) Christ's humanity; 2.) Man's depravity; 3.) God's mercy; 4.) The inspiration of Old Testament prophecy. 7. *Duties.* 1.) Love Christ; 2.) Honor him when others mock him; 3.) Bear his cross....The distinctive features of Christ's suffering. (See Additional Practical Lessons.)....The prophetic character of his sufferings. (See Analytical and Biblical Outline.)....ILLUSTRATIONS. Read to school or class Keble's fine poem on the “Wine Mingled with Myrrh,” beginning “Fill high the bowl, etc.”....Legend of the Wandering Jew. While Jesus was bearing his cross a Jew named Cartaphilus struck him, saying, “Move on faster, Jesus!” Jesus turned and said, “I will, and so shalt thou move on until I come again.” The Jew became a wanderer, never dwelling in one place, ever restless, and unable to die, though growing old. He still lives, and must live until Christ's second coming. The myth has in it a picture of the Jewish race, living apart from other peoples until Christ shall come, as the penalty for their rejection of him....The incident of Simon the Cyrenian reminds of the legend of Offerus, who carried Christ across a stream, and hence was called Christophorus, or “Christ-bearer.”....He who bears the shame of Christ helps to carry his cross. Illustrate by Paul's confession on board the sinking ship, “God, whose I am, and whom I serve.” Acts 27. 21-26, 35.

References. FREEMAN: The Roman cohort, 725; The robe, 726; Chaplets, 864; Smiting, 719; Executions outside the walls, 727; Place of capital punishment, 728; Stupefying potion, 729; The lot, 463; The hours of the day, 806; Crucifixion, 730; The tablet on the cross, 732.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God's Love and Man's Hate.*

1. Show a gilt paper crown. Who wear crowns? Yes, kings. Jesus was a king, and the soldiers made a crown of thorns and put it upon his head. Tell where Jesus was at this time—given up to the soldiers, in the hall called the *Prætorium*, that is, the house of the governor or *prætor*, where the soldiers were making sport of him before leading him away to be crucified. They dressed him in a purple robe, because kings wore purple in those days, put a reed in his hand for a scepter, and pretended to worship him! Ask if children ever saw one mocking another, and tell that it is only done when there is thoughtless hatred in the heart. Jesus could have stopped them with a word, for he was the King of heaven, but he said nothing.

2. Recall the crowd that entered the city with Jesus a few days before, singing his praise. Now a great crowd followed him out of the city railing at him, and making sport of him! Had Jesus changed? No: he was the same loving Jesus, and just as truly a king now as he was on that day. Then why did they kill him? Teach that it was the same evil spirit in the hearts of these Jews, that wants to live in our hearts, that made them do this dreadful deed. If the Holy Spirit does not come to drive the evil spirit from our hearts, we shall reject Jesus, and kill him in our hearts, as they did with their hands! Teach that our hearts are capable of any thing bad. Jesus died that sin might die in us.

3. Make a cross on the board, or better, show one cut from black paper lined with white. Hold up the black side, and teach that this side shows man's hate, and means shame, agony, and death. Show the white side, and tell that this was the Saviour's side, and means

love, cleansing, peace, forgiveness. Tell where Jesus was crucified, on *Golgotha*, meaning a skull, sometimes called *Calvary*. It was a very cruel kind of death, but Jesus was willing to bear it if only he could make us see his love. Teach that Jesus was "lifted up" on the cross on purpose so as to draw hearts to him. Shall we let him draw us?

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the cross in outline with brown crayon. The sides may be filled in solid color of the same. The letters on the cross will be plainest in white; over the cross in yellow.

Here is a cancellation exercise for the blackboard: At the top of the board write,

JESUS DIED TO SAVE

Underneath it write,

HOW CAN JESUS SAVE ME?

Erase one word at a time, and speak of each sentence as it is left, such as, "Can Jesus save me?" and "Jesus save me," until nothing of the lower sentence is left but the last word, leaving on the board, "Jesus died to save me."

A D. 29.]

LESSON IX. HIS DEATH ON THE CROSS.

[Nov. 26.

Mark 15. 27-37. [*Commil to memory verses 33-37.*]



27 And with him they crucify two thieves; the one on his right hand and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by rallied on him, wagging their heads, and saying, Ah! thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Is-ra-el descend now from

the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi! Eloi! lama sabachthani? which is, being interpreted, My God! my God! why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth E-li'as.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether E-li'as will come to take him down.

37 And Je'sus cried with a loud voice, and gave up the ghost.

General Statement.

During six awful hours the Saviour hangs upon the cross, a spectacle to angels and to men. Around him stand the multitude mocking him, repeating and perverting his words, and bidding him, as the Messiah, come down from his cross. The rulers urge on the abuse, and with deeper meaning than they can comprehend declare that he who saved others cannot save himself. One of the two criminals by his side begins to join in the mockery, but his companion turns toward his Saviour in an energy of faith, which receives its reward in a promise of glory beside his king. Seven

times the lips of the Crucified open during those six hours, while darkness stretches its curtain over the scene. At the hour of the evening sacrifice a mysterious cry is uttered, proclaiming at once his Sonship with the Father and the loneliness of his soul. The mockers around repeat his words, half in jest and half in terror. Then with the final words, "It is finished!" the Saviour dismisses his spirit into the hands of his Father. The sacrifice is wrought, and the Victim lies dead on the altar of the world's redemption.

Explanatory and Practical Notes

Verses 27, 28. Two thieves. [Revised Version. "Two robbers."] Brigandage was very common in that age, though punished with death by the Roman authorities. An early tradition gives the names of these two men as Titus and Dumachus. **On his right hand.** Jesus was placed in the midst to ridicule his claim of kingship. **The Scripture was fulfilled.** This verse, a quotation from Isa. 53. 12, is omitted from the Revised Version as not in the best manuscripts. Its omission here does not make the statement any the less true; and it is found also in Luke 22. 37. (1) *The New Testament and the Old bear witness to each other.*

29, 30. They that passed by. The crosses stood near the gate, on a public road, where many people were constantly passing in and out of the city. (2) *So along the avenues of history the Crucified One is most prominent, and none can fail to meet him. Baffled on him. Heaped vile epithets. Wagging their heads. Making insulting motions, peculiarly an Oriental custom. Ah.* An interjection which in the original reproduces the sound of the word spoken, like *oua*, found only in Mark's gospel. **Destroyest the temple.** A perversion of Christ's words in John 2. 19-21; for he had spoken, not of destroying, but of rebuilding the temple. Yet unconsciously, the very prediction with which they taunted Jesus was being fulfilled. **Save thyself.** They thought that if he could rebuild the temple, he could rescue himself from death; and so he could have done, and left the world to perish. (3) *How little can men comprehend of the great plans of God!*

31. The chief-priests mocking. This mocking was continued through several hours, and the different words given by the gospels may all have been spoken at different times. **He saved others.** (4) *Even the enemies of Jesus admit that he wrought works of mercy and goodness. Himself he cannot save.* They supposed that his power of working miracles had been lost, or he would have exerted it in his own behalf. Unconsciously they assert the very highest principle of the Redeemer's kingdom. (5) *He who would do the most to save others must have the least thought for himself.* Christ could not save himself, because he would save others. Yet in reality, the highest sacrifice of self-receives the greatest reward; and Jesus Christ receives homage from men and angels for the sufferings of that hour.

32. Christ the king of Israel. They tauntingly quote the title above his head, though they knew that it was written in scorn for themselves and their nation. **That we may see and believe.** They had witnessed many miracles, but now demand one more, and that chosen by themselves, as the condition of their believing. So now unbelievers pass by the evidences which are plain, and demand new arguments, "prayer-tests," and fresh miracles, to prove the Christian religion. (6) *Not stronger proofs, but more candid minds, are the need of the hour.* **They that were crucified with him.** From Luke 23. 39-43 we learn that only one of the robbers joined in the abuse of Jesus. Mark uses the expression in a general way, and Luke states the fact more definitely.

33. The sixth hour. Six hours after sunrise, or about noon. There was darkness. This could not

have been a solar eclipse, for it was full moon at the time of the passover. There was a deep fitness that the saddest day since time began should be shrouded in shadow. **Over the whole land.** This may mean simply the region around the cross, the land of Palestine, or the whole earth, as the same words are translated in Luke. Ancient Christian writers appealed to heathen testimony to prove that such a darkness did cover the earth on that day. And there is a tradition that on that day the great oracle at Delphi became silent, and gave no more predictions afterward. **Until the ninth hour.** From noon until three o'clock, the brightest time of the day.

34. At the ninth hour. The hour of the evening sacrifice while the offering was laid on the altar in the temple. **Jesus cried.** He had already spoken three times from his cross: once a prayer for his enemies, (Luke 23. 34,) a promise to the penitent thief, (Luke 23. 43,) and a message to his mother, (John 19. 26, 27,) so that this was his fourth utterance. **With a loud voice.** "A great voice," free from the weakness of approaching death. **Eloi, Eloi.** These are the opening words of Psa. 22, in the Aramaic dialect, the common speech of Palestinian Jews of the lower orders. (7) *It is a suggestive fact that the dying Man of Nazareth spoke in the tongue which he had learned by his mother's knee.* (See illustrations in "Hints for Teachers' Meeting," etc.) **My God, my God.** Even in his deepest agony of spirit he retained the consciousness of a divine relationship. **Why hast thou forsaken me?** A sentence whose depth can never be fathomed fully, since none can understand the mystery of the divine nature. It probably represents the measure in which he bore the sin of the world, and a consequent separation from God. (8) *Whatever their meaning, for us he spoke these words.*

35. Some of them. Not the soldiers, for they were Romans, who knew nothing of Elias, but Jews standing by. **He calleth Elias.** Elijah the prophet, to whose name there is a strong resemblance in the original words. Elijah was expected by the Jews as the forerunner of the Messiah, and in the minds of some there may have been a vague fear that he was now coming at Jesus' call.

36. One ran. In response to the Saviour's fifth cry, "I thirst." John 19. 28. **Sponge full of vinegar.** This was the common sour wine, the ordinary drink of the Roman soldiers. **A reed.** A branch of hyssop, (John 19. 29,) three or four feet long, thus reaching the sufferer's lips. **Let us see.** The words were spoken in a mocking manner, as if to hide from the crowd the pity which prompted the act. There are evidences of mingled feelings of scorn and awe, of contempt with a fear beneath it, in all the actions of the people around the cross.

37. Cried with a loud voice. The words were as given by John. "It is finished!" (John 19. 30.) followed by his last utterance. "Father, into thy hands I commend my spirit." Luke 23. 46. **Gave up the ghost.** Literally, "breathed out," the whole sentence being expressed by one word. The word suggests a voluntary act, as if he gave up his own life. See John 10. 17, 18.

HOME READINGS.

- M.* His death on the cross. Mark 15. 27-37.
Tu. The thief on the cross. Luke 23. 39-49.
W. The friends around the cross. John 19. 25-37.
Th. The lowliness of Jesus. Phil. 2. 1-11.
F. The redeeming blood. Col. 1. 9-20.
S. The benefits of Christ's death. Rom. 5. 1-11.
S. The slain Lamb. Rev. 5. 1-14.

GOLDEN TEXT.

Who his own self bare our sins in his own body on the tree. 1 Pet. 2. 24.

LESSON HYMN. L. M. G.

Hymnal, No. 220.

O Love divine, what hast thou done!
 The incarnate God hath died for me!
 The Father's co-eternal Son,
 Bore all my sins upon the tree!
 The Son of God for me hath died:
 My Lord, my Love, is crucified.

Is crucified for me and you,
 To bring us rebels back to God:
 Believe, believe the record true,
 Ye all are bought with Jesus' blood:
 Pardon for all flows from his side:
 My Lord, my Love, is crucified.

TIME.—A. D. 29, Friday of Passover-week.

PLACE.—Golgotha or Calvary.

PARALLEL PASSAGES.—Matt. 27. 38-50; Luke 23. 39-46; John 19. 28-30.

DOCTRINAL SUGGESTION.—The atoning death of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Revilers, v. 27-32.
 How did the crucifiers of Christ show contempt for him?
 How in their act did they unconsciously fulfill prophecy?

What was Christ's prayer for his crucifiers? Luke 23. 34.

To what extent may we suppose that this prayer was answered?

What feeling was shown by the people, by the rulers, and by Christ's fellow-sufferers?

What great truth did the rulers express in v. 31?

What is the meaning of the GOLDEN TEXT?

How is verse 32 explained by Luke 23. 39-43?

2. The Redeemer, v. 33-37.

What took place at noon?

What was the meaning of Christ's cry at the ninth hour?

What was the spirit of the answer which it provoked?

What led to the giving of the vinegar? John 19. 28.

What Scripture was thus fulfilled? Psa. 69. 21.

What were the last utterances of Christ? John 19. 30; Luke 23. 46.

Practical Teachings.

Where in this lesson do we find—

1. The truth of Scripture shown?

2. The spirit of the world exemplified?

3. The purpose of Christ's death declared?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Revilers, 27-32.

How did they show contempt for Jesus in the manner of his crucifixion?

What prophecy was thus fulfilled? Isa. 53. 9, 12.

What did the passers-by say?

Could not Jesus have done as they called on him to do?

What was said by the priests?

How did this express a great truth?

What did they ask him to do?

Why did not Jesus do as they asked?

What did the two thieves do?

How did one of them afterward show a different spirit? Luke 23. 40-42.

2. The Redeemer, v. 33-37.

What took place at noon?

What took place at the ninth hour?

Where are these words found? Psa. 22. 1.

What did the people do?

What were the last words of Jesus? Luke 23. 46; John 19. 30.

What is said of the cross in the GOLDEN TEXT?

What does Paul say of the cross in Gal. 6. 14?

What did Christ's death do for us? Isa. 53. 6.

What does Christ's death for us require of us? 2 Cor. 5. 14, 15.

Teachings of the Lesson.

How does this lesson show—

1. That Christ sought to save others rather than himself?

2. That Christ died for our sins?

3. That Christ has a claim upon our love?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Revilers, v. 27-32.

Who were the revilers of Jesus? Those who mocked him.

Where were they? Standing around his cross.

What did they say? "Save thyself, and come down from the cross."

What did the chief priests say? "He saved others; himself he cannot save."

Why did they hate Jesus? Because they were wicked.

Who were crucified with Jesus? Two thieves.

Why was Jesus' cross placed between them? To show contempt for Jesus.

2. The Redeemer, v. 33-37.

How was Jesus our Redeemer? By giving his life as a ransom for us.

What is said of Jesus in the GOLDEN TEXT?

What took place while Jesus was on the cross? Darkness was over all the land.

What cry did Jesus make in the afternoon, as he was on the cross? "My God! my God! why hast thou forsaken me?"

What did one give him to drink? Some vinegar on a sponge.

What did Jesus then do? He died on the cross.

Words with Little People.

How may I show my love for a crucified Saviour?

1. By giving him my heart.

2. By obeying his will.

3. By living for his service.

4. By telling others about his cross.

THE LESSON CATECHISM.

[For the entire school.]

1. Who were crucified with Jesus? Two thieves.

2. What did the priests say of Jesus on the cross?

"He saved others; himself he cannot save."

3. What took place at noon, when Jesus was on the cross? Darkness over the land.

4. When did Jesus die upon the cross? At the ninth hour, or three o'clock.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

What Christ on his Cross Shows.

I. HUMILIATION.

With him they crucify two thieves. v. 27.

"Numbered with the transgressors." Isa. 53. 12.

II. PATIENCE.

They that passed by railled. v. 29.

"When he suffered.... threatened not." 1 Pet. 2. 23.

III. MERCY.

He saved others. v. 31.

"Who went about doing good." Acts 10. 38.

IV. A SELF-SACRIFICE.

Himself he cannot save. v. 31.

"Gave himself for us." Titus 2. 14.

V. KINGLINESS.

Let Christ the king of Israel. v. 32.

"King of kings and Lord of lords." Rev. 19. 16.

VI. FAITH.

My God, my God. v. 34.

"I and my Father are one." John 10. 30.

VII. PRAYER.

Into thy hands I commend my spirit. Luke 23. 46.

"Committed himself to him that judgeth." 1 Pet. 2. 23.

ADDITIONAL PRACTICAL LESSONS.

The Death of Christ.

1. It was a death which revealed man's sin and hate, by its ignominy and shame. v. 27.

2. It was a death which proclaimed God's foreknowledge, by its fulfillment of Old Testament predictions. v. 28.

3. It was a death which declared his pure and beneficent character, since around the cross his good deeds were spoken of even by his enemies. v. 30, 31.

4. It was a death which showed the self-denial and self-sacrifice of Jesus, in refusing to save himself, that he might save others. v. 31, 32.

5. It was a death which revealed Jesus Christ as enduring the loss of his Father's face and favor for the sake of the world's sin. v. 34.

6. It was a death in which the sufferer was conscious of the great part which he bore in the fulfillment of Scripture and the redemption of man. v. 36. See John 19. 28-30.

7. It was a voluntary death, in which the sufferer freely gave up his own life. v. 37.

English Teacher's Notes.

Many years ago, during a civil war, I remember reading a striking story in the newspaper. Whether it were true in all its details I cannot pretend to say, but it was reported as fact. A band of soldiers, it was said, arrived at a certain village in pursuit of some fugitive. Being unable to discover him, they determined to exact a terrible reparation from the inhabitants. Ten men of the village were sentenced to be shot, and this order was actually carried out. When the preparations were made, a young man stepped forward to ask a favor. He wished to take the place of one of the ten, who was the father of a family. The request was granted, the young man was numbered among the ten, while the older man was set free. In this incident we have a picture very distinct, in some of its features, of the wonderful story of love told in the passage for to-day.

We see in both,

1. *One numbered among the guilty.*

Those ten men were not indeed guilty of any particular crime. They were simply counted as such by the arbitrary choice of their foes. It was different with the two thieves fastened to the two crosses on Calvary. They had broken the law, and the law justly condemned them to death. But to whom did that third cross belong? Was there a third guilty one? Truly there was—one guilty of tumult and murder. But he had gone away free. And He who now took the place of Barabbas was the guiltless One. His taking that place was the symbol of what he was doing for us all. He was "numbered with the transgressors" that he might take the place we deserved, and suffer the sentence which was pronounced against us. And just as the elder man in our story went free when the young man was numbered among the ten, so does the sinner go free who believes and accepts the fact that Christ was "numbered with the transgressors for him." And if such a one is tempted to say, "But I am not worthy to be counted among God's righteous ones," let him ask himself, "Was Christ worthy to be counted among the sinners?"

2. *One unable to save himself.*

This was the taunt flung at our Lord by the chief priests and scribes. That he had saved so many from sickness, and misery, and death, this had long been their quarrel with him. Every fresh miracle of mercy had aroused their anger afresh. And now this was their triumph—that at last his power was at an end: "Himself he cannot save." They little thought that therein lay his power. The young man counted among the ten could not save himself. Having taken his place as a condemned person he had to suffer the fate of the condemned. But in that act of self-sacrifice lay his power to save the other man. He might have pleaded and striven for him, but he could not have saved him in any other way: And so "Christ crucified" is to us the very "power of God unto salvation. Because he could not save himself, he can save the sinner. If any sinner remains unsaved it must be his own fault.

3. *One actually forsaken.*

The young man may have had friends. He might even have had influential connections. But had he been the son of the President himself this could not have saved him. Having given himself to suffer in place of another he must be judicially forsaken. And why did he thus cut himself off from help and succor? That the other man might go back to light and life, and home and love.

We can in some degree take the measure of this sacrifice. But who shall fathom the depth of the sacrifice of Christ? It was not simply that he must suffer death, and none might interpose to save him; it was exclusion from his Father's presence, the loss of his Father's smile, the being cut off as man, and as one who bore man's guilt, from the conscious favor and sustaining love of God. It was being utterly "forsaken" (ver. 34) in such a manner as we can never conceive. And this he suffered while on the cross that sinners might have the light of God's countenance turned on them, and that all the warmth, and the love, and the peace, and the support, and the joy of God's presence might be theirs. The sinner who trusts in his death can never be forsaken.

4. *One voluntarily giving up his life.*

The young man did this. There was no necessity laid upon him to take the other's place. He gave his life freely, that he might give back to the other the life that was reckoned forfeited. And so Christ, in doing the will of the Father who sent him, did it freely, and of choice. "I have power," he said of his life, "to lay it down, and I have power to take it again." And so the evangelist tells us, not that he sank under the weight of his sufferings, but that "he gave up the ghost." He who did this is able to give life to those who seem most utterly dead in sin. He gave his own life that sinners "might have life, and that they might have it more abundantly."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Note that in all the Bible the day most fully reported is that of Christ's death; a proof of its importance in the scheme of redemption. If the whole life of Jesus were given as minutely as the record of passion week it would fill eighty books as large as the Bible. . . . Fix the order of events on the cross. . . . Notice the seven utterances of Christ on the cross: 1. "Father, forgive them." Luke 23. 34. 2. "To-day," etc. (to the penitent thief.) 3. To his mother, "Woman, behold thy son." John 19. 26, 27. 4. "My God, my God." Mark 15. 34. 5. "I thirst." John 19. 28. 6. "It is finished," John 19. 30. 7. "Father, into thy hands," etc. . . . The aspects of the death of Christ. (See Additional Practical Lessons.) . . . What Christ shows on the cross—his traits or characteristics. (See Analytical and Biblical Outline.) . . . What are the benefits which we receive from Christ's death? . . . How may we obtain its benefits? . . . ILLUSTRATIONS. Contrast Christ's death with that of martyrs and innocent sufferers, as Socrates. . . . A famous picture represents the "Roll-call of the victims in the Reign of Terror," in France. In the foreground

sits a poet, whose unfinished poem has dropped on the floor. His face shows the consciousness of power to execute great things, and regret at leaving them undone. Contrast that with Jesus' "It is finished!" He was conscious of having completed his work....An old man while dying talked for hours in a language which none of his sons and daughters, though grown up, had ever heard him use before. It was the highland Scottish, which he had learned in infancy, but had not spoken since his childhood. Christ on the cross spoke in the dialect of the Nazarene hills....A water-pipe must be connected with the reservoir if it is to supply water to a house. So if we are to enjoy the benefit of Jesus' death we must put ourselves in connection with him by faith. Otherwise, he is to us as if he had not died.

References. FREEMAN: Chief Priests, 717, Hours of the Day, 806.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "All for my sake,
My peace to make."

THE CRUCIFIXION.



The death by crucifixion was only for slaves, or for the very worst of criminals. With Jesus were crucified two thieves, and so, even in the hour of death, Jesus was associated with sinners. He came to "seek and to save the lost."

That is why we may believe that he will save us, for we are "lost," by nature, as truly as were those thieves. Tell of the custom of writing upon the cross the crime for which the man was crucified. Above the head of Jesus was written, "This is Jesus of Nazareth, the King of the Jews." Was Jesus really the king of the Jews? Show that he is every body's king. He was the king of those poor dying thieves, and one of them saw it and owned him. Jesus loves to save sinners, and this must have brought joy to him, even in that dreadful hour. Tell of the cruel things that were said to him, and the patience with which he bore it all. Ask the children what the darkness at noon seems to them to mean. Probably there was silence then, for no doubt men were afraid when God shut out the light of the sun!

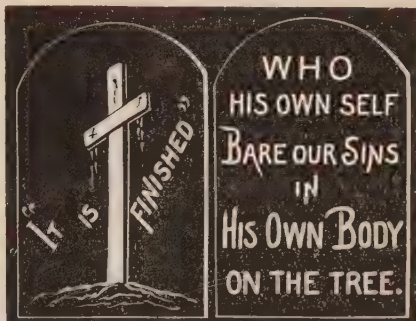
In teaching this lesson we should gather all that may lighten the dark scene. Tell of his friends who stood looking on. No doubt Jesus could see them, and he read the love and sorrow in their faces. Speak of his words to his mother and to John, and teach that his heart was full of love as long as he could speak.

THE SALVATION.

Ask how long Jesus had lived upon earth? Who sent him into the world? For what purpose? Teach there is no way of hiding sin from God, for he sees and knows all things. But Jesus took our sins, and bore them on the cross, and now, when God would look at the sin, he sees the cross which Jesus bore, and that means salvation. Make a cross on the board; print above it, "Salvation for the World." Then bring the truth home to individual hearts. "Salvation for me," bought by Jesus' death and sufferings. Tell story of little girl who, when asked what she would do with her sins when she came before God, said, "I will hide behind Christ!" All who believe in Jesus may hide in him now and forever.

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the cross in brown shaded in red, the Golden Text in yellow shaded with different colors, the outline in dark blue.

SUGGESTION. For a lesson from the superintendent's desk, call for the seven utterances on the cross, and write them on the board.

LESSONS FOR DECEMBER, 1882.

- DEC. 3. After His Death. Mark 15. 38-47.
- DEC. 10. His Resurrection. Mark 16. 1-8.
- DEC. 17. After His Resurrection. Mark 16. 9-20.
- DEC. 24. Christmas Lesson. Isa. 11. 1-9.
- DEC. 31. Fourth Quarterly Review.

A Hint to Bible Teachers.

BY W. C. W.

To Bible teachers, we say, not to lesson teachers. For what we have now to suggest will be more practicable for independent teachers of the Bible than for Sunday-school teachers that must follow the International Series of lessons.

There is not nearly so much knowledge of the different books of the Bible, as distinguished one from another, and of the different Bible writers, as distinguished one from another, as there should be among intelligent and experienced Christians. If the matter were put to the test the result, we are convinced, would surprise many.

Who wrote the epistle to the Romans? Most Christian people would be able to say, Paul. What did he write it for? How many could answer? What subject does he chiefly discuss? How many could answer? What is the different aim of the epistle to the Galatians? In what one of Paul's letters does that apostle discuss at greatest length the subject of the resurrection? Which one of Paul's letters is the most exultant in spirit? Which one breathes the warmest personal love toward those addressed in it? What New Testament writer contributes least in amount to the volume? What one most? What Old Testament books supply the most material, or the most forms of expression, to the book of Revelation?

We have thus indicated one line of questions that

it would puzzle a good many fairly intelligent Bible students to answer off-hand. But such questions concern the essence of Bible knowledge.

Now what we propose to Bible teachers is, that they try to do something toward making their classes know the Bible better in this comprehensive, this interior way. How to accomplish the purpose is a matter of method. We should not advise lecturing your classes on these points. We should not advise assigning them lessons in any Bible hand-book, or any introduction to Scripture in general, or to different Scripture books in particular. What we should advise is, setting your classes to studying the Bible itself, not to studying *about* the Bible.

For instance, this Sunday say to your students, "Next Sunday I will ask each member of the class to state what different main subjects Paul treats in the first epistle to the Corinthians. If it will help you to be full and to be explicit, (and probably it will,) you may write out your statements. At any rate, number your topics, first, second, third, and so on. This will aid you in keeping them perfectly distinct one from another—also lead you to make your list more complete. Try to name the topics briefly, in one word, if possible. I will bring in a list myself to compare with yours. Let us all aim at making our work faithful and thorough. Be prepared with pencils to amend your lists, each one, by comparison with those of the rest. Some of you will include topics that we shall perhaps decide not to be main topics. Others of you will omit main topics. We shall need, therefore, both to subtract and to add. One will have a better expression for some topics than any of the rest of us. Possibly some of you will quite mistake a topic. Altogether, we shall, no doubt, every one of us, need to revise our work. Now, to one thing let us all agree—that we will go to no book for our topics but the Bible itself. It will be very well if each one notes on his paper just what chapters, or what verses, are occupied with the several topics that he finds. We can then conveniently examine them together, and see how well we think the topics and the passages correspond."

We venture to think that a Bible class, from one such exercise properly introduced by the teacher, properly prepared by the pupil, and properly conducted by teacher and pupil together, would learn more about the contents of the first epistle to the Corinthians—well, more, to say the least, than they would ever have guessed.

Of course, this is mere rough suggestion. Another expedient that might be effectively used, and this might be used in connection with the ordinary plan of teaching, is the following: Let some one member of the class bring in a text of his own selecting, perfectly memorized, and, reciting it, wait for each member to tell, if he can, where the text occurs. The teacher may then, if he please, and he have time, raise other pertinent questions about the text, such as, In what connection did the writer say this? What do you consider to be the writer's meaning? What application of the text occurs to you? Do you recall any parallel text?

We hint only here. Let every Bible teacher follow his own method. But let him make his own any method that seems likely to be more useful than the method he is following.

Map the Word.

BY REV. C. P. HARD, A.M.

A MINISTER at a conference, being entertained as a guest by a certain family, observed that the young people of the home were well acquainted with the Bible, and that their conversation indicated clearness and precision in their knowledge of the Word of God. He was delighted with such thoroughness.

The cause of it appeared when at the family prayer each member of the circle was supplied with a Bible which had maps, and whenever the name of a place not well understood was reached, these students in the home university turned to the maps, and study was given to the subject until all was clear.

Here was a family which, by wise plans of Bible study, prevented the young men and women from losing a taste for the Bible—so studied that the sons and daughters did not come to feel that they were too large for the church school—and which made the facts of the Bible a reality to all present. May such study characterize the morning and evening worship in all our homes. Such altar exercises forge a cable to bind the young to the religion of their fathers.

The True Scope of the Sunday-School.

BY REV. J. C. W. COOKE, D.D.

THE work of the Bible school is Christian culture. To this end is the study and teaching of Bible truth. All helps, appliances, and methods are valuable only as tributary to this object. To this everything should contribute. Only as this is in view have we a proper incentive to work. The love of Christ becomes an over-mastering motive only to those who see a meaning in his death. Where there is no peril there can be no salvation. The target determines the marksman's aim. "What?" precedes all questions of method. Purpose underlies plan, and gives it unity and efficiency. The famous recipe for rabbit pie pithily directs: "First catch your rabbit." One who is bent on rabbit pie can afford to miss other game. He who has no purpose strives "as one that beateth the air." "This one thing I do," reveals the secret of Paul's power. With the end clearly defined, means readily fall into their appropriate place. The commander who has thoroughly planned his campaign knows best how to utilize his forces. He who has no plan can at best but stumble on victory. Success comes of persistent work for a desired end.

This work of Christian culture means two things: First, life; secondly, development. This is God's order. Being precedes becoming. Life antedates growth. Evolution presupposes involution. Not

always are we thus taught. Not a little of the heresy of physical science has found its way into current theology. Unprovable hypotheses are put forward as established truths. Growth into Christian life is held up as an ideal; the elements of good within us need but opportunity for development, when they will expand into the grace and beauty of a Christian experience. This is a perversion of Scriptural teaching concerning the duty and privilege of growth in Christian life. It essays the impossible. It seeks the living among the dead. It rivals the physical problem of one lifting himself over the fence by the straps of his boots.

We have not so learned Christ. Organization means life, but does not create it. The weaver was before the web. No thinker is the product of his own thought. No life is self-evolved. Cause lies back of effect. No jugglery of names can transpose their relation. Before the beginning was the Beginner. "In him was life; and the life was the light of men."

Spiritual life means conversion; a new birth; a new creation. It is a divine work—"the renewing of the Holy Ghost." It is wrought, "not of blood, nor of the will of flesh, nor of the will of man, but of God." It is effected through the word of God. Its analogue is the change which passed upon Adam when the senseless clay became a living soul. It is a prophecy of resurrection; a type of the glorification of believers, when the Lord Jesus "shall change our vile body, and make it like unto His glorious body, according to the working whereby he is able to subdue all things unto himself." Its necessity lies at the door of the kingdom of God. None enter without it. The child of the flesh must become a child of the Spirit. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

But conversion by no means exhausts the scope of Christian duty. It is a beginning without which naught else can be; but a beginning in order that much else may be. The bud means a flower, if the conditions are favorable. The blossom is prophecy of fruit. Growth is the law of God's spiritual, as of the physical, kingdom. "First the blade, then the ear, then the full corn in the ear." The acorn contains the oak; the oak is much more than the acorn. "The child is father of the man;" but the man will never be unless the boy grows. Conversion means life; development means character. The one is the work of a moment; the other of years. Time is an indispensable condition of maturity. No full-orbed virtues spring suddenly forth, like Minerva from the cleft brain of Jove. God never made but one man in full maturity of power; the experiment was a failure, never to be repeated. Not the first, but the second, Adam, is the model for to-day. "And Jesus increased in wisdom and stature, and in favor with God and man."

Thus comprehensive in its scope is the work of the Bible school; and "a failure to realize this lies at the root of nearly all our failures." So to present God's truth under the guidance of the Holy Spirit as

to secure a penitent trust in the Lord Jesus Christ, and that intelligent conformity to God's will which will make life a continued revelation of the Saviour to the world, is the ultimate purpose of all Christian labor. In that mission the disciple becomes as his Lord. "As thou hast sent me into the world, even so have I also sent them into the world." "Now, then, we are ambassadors for Christ, as though Christ did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." The teacher who brings his class into reconciliation with Christ, and builds them up in Christ, is making full proof of his ministry.—*The Iowa Methodist.*

Go and Take.

BY C. F. HARD.

"Go," teacher, to the class-meeting every week and "take" your class with you.

"Go," because the Lord hearkens to the testimony of those who speak often with each other of his love; because a religious conversation meeting in the midst of the week of work comes like the summer rain to cool the air and give clearer vision in the upward depths; because we Sunday-school people should give no occasion for the suspicion tempting some of the dear brethren to think that a great many Sunday-school church members are not inclined to the spirituality and earnest heart-work of the class-room.

"Take" your class with you; because the young will hear wise words from the lips of the old and cultivate the reverence for the aged which young Americans need; because it is religion, not knowledge, which saves, and the class-meeting helps to personal communion with Christ, and onward in the divine life; because the singing by the young people will aid the meeting; because the class-meeting is thus built up on the foundation of the home; is the likeness of the home which is the fold of the young and old; is the type of heaven, which is thronged by the old and young.

William Tyndale.

THERE is a scheme on foot for a memorial bronze statue of Tyndale, with bas-reliefs illustrative of scenes in his life. William Tyndale was born eight years before Columbus discovered America. To him we are indebted for our English Bible. He was the most influential champion in England of the principles of the Reformation, and one of the greatest masters, if not almost the founder of the English language.

Sabbath-schools are invited to make contributions to this fund, which should be sent to D. A. Heald, Esq., Vice-President of the Home Insurance Co., 119 Broadway, N. Y., or to Rev. N. H. Egleston, Williamstown, Mass.

New Christmas Service.

THE KING OF THE NATIONS.

A most impressive service for "Christmas Eve," (Sabbath, December 24, 1882,) or for Christmas Day, Responses, Songs, Voices, Symbol Movements, etc. Price, \$2 per 100 copies. Ready without fail by December 1. Address Phillips & Hunt, 805 Broadway, New York, and Walden & Stowe, Cincinnati, Ohio.

Berean Lesson System.

THE Berean Lesson System for 1883 will be ready on time, and will contain every thing that a Methodist Episcopal Sunday-school needs.

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Remember that it is, all things considered, the cheapest lesson system that can be placed in a Sabbath-school.

Remember that its instructions are in harmony with the teachings of the Church, and under direction of officers appointed by the General Conference of the Church.

Remember that it lays its claim upon all Methodist Episcopal Sunday-schools on the ground of its merit as well as its official claim.

We are happy to state that the Lesson System has increased immensely during the past six months in every department.

Send for specimen copies. Address Phillips & Hunt, 805 Broadway, New York, or Walden & Stowe, Cincinnati, Ohio, and Chicago, Ill.

Empty Jaws.

HARD by a dentist's office, at a street corner in Chicago, is a hideous advertisement of the dentist's business. And this is the fashion of it: Inclosed in a glass case is a pair of artificial jaws, all glittering with artificial teeth; and these are worked by invisible machinery, which is periodically wound up, and so the jaws are evermore kept going. They chew nothing; they do nothing in the way of the accomplishment of any practical result, save as they call attention to the operator inside, who is supposed to be the maker and manipulator of those jaws.

This ingenious device may possibly bring custom to a dental shop; but for ourselves, we declare that we heartily abhor it. It is on the corner where we take the cars; and there, in grinning ghastliness, it continually confronts us. In heat or cold, by day

or night, those brazen jaws, thick set with ivory, keep grinding on in an utterly aimless, and idiotic way. Time and again have we been tempted to shiver that glass, and end that exasperating exhibition, that seems like a mockery of our poor humanity.

And yet, provoking as this is, it is not by any means a spectacle uncommon. Jaws attached to human heads; brazen jaws; jaws "wound up," working mechanically, unprofitably, and yet almost perpetually--this is the aggravating sight that in almost every place of concourse and discourse is apt to be encountered.

Paul says: "So fight I, not as one that beats the air;" and he did not "*chew* the air," either. When he opened his mouth, he spoke to some purpose; and his words were as "apples of gold in baskets of silver."

In the matter of secular discourse, a man, when he talks, is expected to say something; but with reference to the infinitely weightier matters that concern the soul's eternal interests, we seem to satisfy our consciences by "going through with the motions," and the more mechanical mouthing of pious platitudes, as empty of meaning as is the air of solid nourishment.

It is suggested, indeed, that if we open wide our mouths, the Lord will fill them; and there is, perhaps, something like that in the Scriptures; but there never was a Scripture that was more abused.

There are, indeed, innumerable unforeseen emergencies in life, against which we may not know just how to provide, and with respect to which we are simply to trust the Lord to furnish all needed resources, whenever they are demanded; but reason and revelation concur in declaring that we are to lay hold and lay up; to fill our hands, and fill our hearts and heads, our storehouse and barn; so that when occasion demands we may bring forth things both new and old for the enjoyment and edification of any who may hear us. Let us beware of the reproach of "dropping buckets into empty wells, and growing old with drawing nothing up." Let us guard against a mechanical and perfunctory performance of our work--the aimless working of empty jaws; and let us "study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth."

Considering how full of precious truth is the Bible, and considering how full is all science, and all experience, and all history, and all literature, of truth illustrating the Bible--to talk about religion, and yet to say nothing, is of all the talking that ever was done the most utterly inexcusable.—*Baptist Teacher.*

"I AM a missionary in my nursery," once observed a Christian mother. "Six pairs of little eyes are daily watching my looks, as well as listening to my words; and I wish my children never to see in me that which they may not imitate."

Science's Debt to Missionaries.

SCARCELY any of the sciences can claim that they have not been indebted to missionaries for valuable facts. The sciences of philology, ethnology, geography, and zoology have, however, received more aid from them than any others. An exchange makes the following remarks in reference to this subject: "To Dr. Livingstone, the distinguished missionary explorer, is the world indebted for the most of its knowledge of the interior of Africa, and it now appears that the first discoveries of the sources of the Nile were made by missionaries. The Church Missionary Society in East Africa, in order to acquaint themselves with the native tribes, made exploring tours into the interior, in one of which they discovered a snow mountain, and after a time another. The statements which they sent to England were at first received with incredulity and ridicule. After some time they reported that the natives declared that there was a great inland sea; then the Royal Geographical Society sent out an expedition which resulted in famous discoveries, by Captains Speke and Grant, and Sir Samuel Baker, of the great lakes, called by them Albert Nyanza, and the sources of the great river of Egypt.

"Dr. Kane received valuable aid and counsel from the Moravian missionaries on the coast of Greenland in his celebrated Arctic explorations. The Catholic priests who penetrated the wilds of America, intent upon the conversion of the savages, contributed largely to the early knowledge of the geography of the American continent, and the information given by missionaries in China and Japan has been the origin of negotiations which have resulted in the opening of the ports of those countries to commerce and civilization."—*Scientific American*.

At Home.

... At the Round Lake Sunday-School Normal Work last July, under the direction of Rev. H. C. Farrar, there were twenty-nine graduates in the normal department, and nineteen in the post-graduate course. The oldest normal graduate was Mrs. Mary Herrick, of Schaghticoke, N. Y., seventy-three years of age.

... The teachers and officers of Mount Zion Church, Manayunk, Pa., have a teachers' meeting for the study of the Sunday-school lesson. They meet in the church parlor on Saturday evenings. It is a live meeting. The average attendance during the last six months has been over thirty-five, and it is not uncommon to have forty present. It is under the charge of Dr. W. B. Trites, who is ably assisted by the pastor, Rev. W. J. Mills.

... A good record is reported by Mr. George H. Peck, superintendent of the Methodist Episcopal Sabbath-school in Bristol, R. I. He says that for a period of sixteen years Mr. H. Potter Dumond has been a scholar in that Sunday-school, and with the exception of one or two Sabbaths during the first year has not been absent. He has now gone to school in East Greenwich, and intends to keep his record unbroken. This is in the highest degree creditable.

... Mr. O. H. P. Applegate, one of the teachers of the Union Methodist Episcopal Sunday-school, St. Louis, Mo., has a class of young gentlemen who are called the

Seekers. For this class he has a little card announcing the name of the Sunday-school and its location, and adding, "Our class meets for Bible study every Sabbath morning at 11 o'clock. We would be pleased to have you join us in the study of the Scriptures if it does not conflict with a like engagement elsewhere at the same hour." He signs this card as the teacher of the class, and then, going about the city for outside orders, gives these cards out as he would for business cards. Mr. Applegate makes the very sensible suggestion that if we could carry more of our live business habits into various parts of our Church work we would be astonished at our increased power for good.

Book Notices.

Preparatory Greek Course in English. By William Cleaver Wilkinson. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. This is one of a series, four in number, to be called "The After-School Series." The principal design of the series is to help those who have not had a collegiate training to an acquaintance with some of the subjects which are taught in academies and colleges. The present volume, as its name indicates, gives a brief account of the ancient Greeks, their land, their language, and their literature. Dr. Wilkinson has done his work well.

The Human Mind. A Treatise on Mental Philosophy. By Edward John Hamilton, D.D. New York: Robert Carter & Brothers. In this octavo volume of seven hundred pages Professor Hamilton furnishes a scientific treatise, designed not only as a text-book for colleges, but as a book to be read and kept for reference by all who are interested in metaphysical studies. To all such, and some of them, we doubt not, are numbered among our readers, the work will be found worthy of careful perusal and consideration.

The Book Opened; or, An Analysis of the Bible. By Alfred Nevin, D.D. Indianapolis, Ind.: The Religious Publishing House, J. E. Sherrill, proprietor. There are many good things in this volume, but they are thrown together without much regard to system. If any relation was intended between the title and the book, at least one half of the volume might have been omitted as irrelevant.

Songs of the Kingdom. A Choice Collection of Songs and Hymns for the Sunday-school and other Social Services. By Isaiah Baltzell and Edmund S. Lorenz. Dayton, Ohio: W. J. Shuey. This collection is as good as the average of such books. We have the usual assortment of repetitious jingle which any rhymster can easily reel out by the yard, with some of the good old standard hymns occasionally thrown in for the sake of variety.

Magna Charta Stories. Edited by Arthur Gilman, A.M. Illustrated. Boston: D. Lothrop & Co. There are twelve short stories on important historical subjects. They are written by different authors and in an attractive style. Their reading will help to cultivate a love for history.

Mrs. Solomon Smith Looking On. By Pansy. Boston: D. Lothrop & Co. "Mrs. Solomon Smith" is a quaint old-fashioned body, who "looks on" in various places—Church, Sunday-school, public conveyances, home—and, in plain and forcible language, gives her opinion of what she sees.

Franklin Square Library. New York: Harper & Brothers, No. 261. "So They Were Married." A

Novel. By Walter Besant and James Rice. Price, 20 cents. No. 262. *A Model Father*. A Novel. By D. C. Murray. Price, 10 cents. No. 263. *Unknown to History*. A Story of the Captivity of Mary of Scotland. By Charlotte M. Yonge. Price, 20 cents. No. 264. *My Watch Below; or, Yarns Spun When Off Duty*. By W. Clark Russell. Price, 20 cents. No. 265. *The Minister's Son*. A Novel. By M. C. Stirling. Price, 20 cents. No. 266. *Fortune's Marriage*. A Novel. By Georgiana M. Craik. Price, 20 cents. No. 267. *Egypt Under its Khedives; or, The Old House of Bondage Under New Masters*. By Edwin De Leon.

Outlines of Ancient History. From the Earliest Times to the Fall of the Western Roman Empire, A. D. 476. By P. V. N. Myers, A.M. New York: Harper & Brothers. This book is designed not only as a textbook for schools, but also as a manual for reading and reference in the library. It presents, in compact shape, numerous facts and dates which every studious man wishes to know. It embraces the history of the Egyptians, Chaldeans, Assyrians, Babylonians, Hebrews, Phenicians, Medes, Persians, Greeks, and Romans.

Shakespeare's History of Troilus and Cressida. Edited, with Notes, by William J. Rolfe, A.M. With Engravings. New York: Harper & Brothers. One of the series of Shakspeare's works now issuing under the able editorship of Professor Rolfe. Like the rest of the series, it is beautifully printed.

A Life of Christ. Founded on the Four Gospels. By Lyman Abbott. Second Edition. New York: Harper & Brothers. The first edition of this work has been before the reading public for ten years, and has met with a very favorable reception. The publication of a second edition will give to many new readers an opportunity to secure a copy of this scholarly work. It illustrates the great life it attempts to portray, by reference to the manners, customs, religious beliefs, and political institutions of the age in which the Saviour lived.

Beauty in the Household. By Mrs. T. W. Dewing. Author of "Beauty in Dress." New York: Harper & Brothers. Those who read the writer's former book need not be told that this volume is well written. It seeks to turn in the right direction the growing desire for tasteful homes and furniture. There is a golden mean between the extravagant display of people who have more wealth than taste, and the utter want of decoration to be found in a hovel. This little book will help to find that mean; though people who have both money and taste may here find useful hints for the employment of both.

Sunset on Mt. Blanc. By Mary F. Martin. New York: National Temperance Society. A well-written story with a wholesome moral tone. It illustrates the triumph of right principle in the battle of life. Young ladies at school will be specially interested in it.

Temperance Physiology. By John Guthrie, M.A., D.D. New York: National Temperance Society. This small volume is packed full of facts which ought to be known by every drinker of intoxicating liquors. It will also be found useful as a repository of facts to be incorporated into addresses on the subject of total abstinence.

The Lord's Pursebearers. By Hesba Stretton. Boston: D. Lothrop & Co. The old saying, "One half the world does not how the other half lives," may find illustration in this book, which is a record of life among the criminal and unfortunate in the city of London.

Whisper Songs for November.

SIXTH LESSON.

JESUS, stay thou by me,
Lest I should deny thee;
Let me find no place to hide
Save in thee, the Crucified.

SEVENTH LESSON.

Sin is all around us,
Chains of sin have bound us;
Jesus came that we might be
From the chains of sin set free.

EIGHTH LESSON.

Hear the wondrous story!
Out from Heaven's glory
Christ, the sinless Saviour, came,
Glad to bear our sin and shame.

NINTH LESSON.

Dying, living Jesus,
From our sins he frees us;
Dies that we may die to sin,
Lives that he our love may win.

LESSONS FOR 1882.

Fourth Quarter.

- Oct. 1. THE ANOINTING AT BETHANY . . . Mark 14. 1-11.
8. THE PASSOVER Mark 14. 12-21.
15. THE LORD'S SUPPER Mark 14. 22-31.
22. THE AGONY IN THE GARDEN . . . Mark 14. 32-42.
29. JESUS BETRAYED AND TAKEN . . Mark 14. 43-54.
Nov. 5. JESUS before the COUNCIL . . . Mark 14. 55-72.
12. JESUS before PILATE Mark 15. 1-15.
19. JESUS Mocked and Crucified . . Mark 15. 16-26.
26. HIS Death on the Cross Mark 15. 27-37.
Dec. 3. AFTER HIS DEATH Mark 15. 38-47.
10. HIS RESURRECTION Mark 16. 1-8.
17. AFTER HIS RESURRECTION . . . Mark 16. 9-20.
24. CHRISTMAS LESSON Isa. 11. 1-9.
31. FOURTH QUARTERLY REVIEW.

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